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THE

DEFINITIONS OF FAITH,

AND

CANONS OF DISCIPLINE,

OF THE

SIX ŒCUMENICAL COUNCILS,

WITH THE

REMAINING CANONS

OF THE CODE OF THE UNIVERSAL CHURCH.

TRANSLATED, WITH NOTES.

TO WHICH ARE ADDED,

THE APOSTOLICAL CANONS.

BY THE

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OXFORD,

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PREFACE.

At a time like the present, when a regard for Church principles is happily reviving amongst us, and leading many of the Laity as well as the Clergy to interest themselves in the study of Christian antiquities, it seems desirable to present to English readers the most important documents of the Ancient Church in their own language, and with such annotations as may be necessary for the understanding of the various matters contained in them.

The first place amongst these documents, both as regards interest and importance, is justly to be assigned to those which are contained in the present collection, and which come to us with the authority of the Universal Church, whilst it was still outwardly one and undivided. These documents are naturally to be divided into two classes; the Definitions or Decrees respecting the faith established by the Œcumenical Councils, and the Canons of ecclesiastical discipline enacted or confirmed by them.

As regards the former class of documents, they

are to be considered as the authoritative teaching of the Church upon the subjects to which they relate, and as such they have a well-founded claim to being received by all her members. Without pretending to carry the exemption of General Councils from possible error further than the Church of England carries it in the twenty-first Article, still no reasonable or reflecting man can hesitate to acknowledge, that at least considerable authority is to be ascribed to such assemblies of the Church. It is indeed hardly conceivable that a truly General Council, assembled lawfully, and deliberating freely, and the decisions of which have been received and ratified by the consent of the whole Church, should err in matters of faith. The number of Councils however which come up to the above description is very small, in fact there are not more than six which can be accounted truly Œcumenical, viz. those of Nice, A. D. 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; and the second and third of Constantinople, 553 and 680. Some theologians are disposed to acknowledge only the four first of these as distinctly Œcumenical, considering the fifth and sixth as supplemental to the third and fourth, but in the more common enumeration all the six are accounted distinct and Œcumenical.

The Definitions of Faith published by these Councils have been always received by the Church

as unquestionably true and authoritative, and any deviation from them has been condemned as heretical. To many persons however at the present day, when we are apt to attach too little importance even to great differences in the faith, some of these Definitions, relating as they do especially to the mysterious doctrines of the Trinity and the Incarnation of our Lord, may appear too laboured and subtile, and above the comprehension of common minds, and therefore they may be disposed to disregard them as unnecessary, or perhaps even to condemn them as presumptuous. But it ought to be remembered, that these laboured explanations were not voluntary on the part of the Church, but were forced from her by the perverse ingenuity of heretics. The most ancient Creeds were short and simple; and the enlarging of them is often spoken of in the decrees of the Councils, not as desirable in itself, but as rendered necessary by the attempts of heretics to introduce their pernicious novelties, which, though destructive of the true doctrine, were often so disguised as to deceive simple and unsuspecting souls. The Church therefore, to meet this evil, was compelled to enlarge her Creeds, and to render her definitions more precise and full; and having fearful examples of the danger of any concession on these subjects, (as in the conduct of the Arians at

Ariminum,) she was obliged to attach great importance to what to careless observers might appear minute and almost imperceptible shades of difference. A very little acquaintance with the ancient heresies, which for the first six hundred years after Christ related chiefly to the ever-blessed Trinity, and to the Nature and Person of our Lord, will show, that there is hardly any, perhaps not one, expression in the longest of the Definitions of the Œcumenical Councils, which was not directed against some particular heretical opinion, and the omission of which would not have been made use of by heretics to further their pernicious designs.

We are not at the present day much disturbed by the controversies which agitated the early Church, but this is not a proof that the heresies which occasioned those controversies do not still exist, for indeed it would perhaps be nearer the truth to say, that they prevail even to a greater extent at the present day than they did in the Ancient Church. They are not, it is true, so openly proclaimed, but there are numbers of persons who do not doubt their own orthodoxy from never having had occasion to test it, who, if they were to examine their opinions seriously and rigidly, would find that they were unconsciously verging towards some ancient form of heresy, and especially upon those fundamental and sacred

doctrines of the Gospel which form the subject-matter of the Definitions of the General Councils, the ever-blessed Trinity, and the Person of our Lord. It would be easy indeed to produce instances from writers of considerable reputation, in which they have unintentionally used expressions and made statements upon these subjects which would have drawn upon them the censures of the Ancient Church. The fact is, not that persons have become more orthodox, but more indifferent to strict orthodoxy. This is the natural and fatal consequence of the prevalence of what are called liberal opinions, which in matters of religion is too commonly another name for indifference, and often for scepticism and actual infidelity. It is also a natural consequence of that much vaunted principle of private judgment, according to which it is the right and duty of all persons to exercise their own private judgment, independently of the authoritative teaching of the Church, in the study of the Scriptures, and to form from them their own opinions, even upon the highest and deepest mysteries of the Gospel. It is clear that if we claim this right for ourselves, we cannot consistently deny it to others; if we refuse to be accountable to any persons upon earth for our own creed, we cannot consistently find fault with the creed of others, however erroneous it may be. But further, if the principle be indeed true,

that every man is authorized to form his own faith for himself upon his own view of the Scriptures, it follows that no heresy is sinful. The Socinian who concludes from them that our Lord is a mere man, and denies the Atonement, is as good a believer as the maintainer of our Lord's Divinity, and of our redemption through His blood. Nay we must go yet further, and acknowledge, that the man who in reading the Bible comes to the conclusion that it is a mere human fable and not the word of God, is no more to be condemned by those who receive it, than they are to be condemned by him who rejects it. It is impossible by any fair reasoning to stop short of this conclusion, however strongly we may deny it; and a serious and humble-minded Christian may therefore well shrink from maintaining, and still more from claiming to himself as a privilege, a principle which thus confounds all distinctions between truth and falsehood. It ought also to make us somewhat diffident in asserting this right of private judgment, and independence upon authority, to know, that it was the very principle which was acted upon by the ancient heretics, and which led them into their most pernicious errors. It may further dispose us to receive with readiness the exact definitions of the Catholic Church, to reflect, that if every man is at liberty to form and promulgate his own deductions from Scripture, whilst there

will be some who from indolence, or a consciousness of their own incapacity, will content themselves with having no settled or decided opinions, there will be others who, with perhaps equal ignorance but more presumption, will form and proclaim theirs, and these when erroneous must be exposed and refuted, or the truth of God be allowed to be turned into a lie: but this can only be done by such laboured and exact definitions of the true faith as those which were established by the Church in her General Councils. It may be hoped, however, that men will gradually become more alive to the feeling, that as the truth can only be one, so one faith only can be the true faith; and should those heresies which agitated the Ancient Church again come forth openly, as they very probably will, and assault the faith, or should we ever be individually assailed by any supporters of them, we shall then better appreciate the excellence of these Creeds and Definitions, and our deep obligations to the framers of them. They have been the means, under God, of preserving the fundamental verities of the Christian faith firm and entire in all parts of the Catholic Church, even amidst the numerous errors which have infected various portions of it, and the unhappy divisions which have rent it asunder; and the disregard or rejection of them by the various bodies which have separated from the Church, has too often

led to the disregard or rejection of the truths themselves which are embodied in them. The humble-minded Christian will therefore be disposed to submit himself unhesitatingly to the authoritative teaching of the Catholic Church, on the points upon which she has deliberated and delivered her decided sentence. On other points also which do not come within these definitions he will be led to distrust his own judgment, and to inquire what has been the sense of the ancient Catholic Fathers, and the decisions of his own Church respecting them. He will feel it his greatest comfort in those hours of darkness, and in those painful doubts and difficulties which every devout Christian believer more or less experiences, that he is not left to his own weak judgment, but can throw himself for support and rest upon the authority of the Church; feeling assured that if he should be led into error by so doing, God, who loves the humble, will never condemn him for his humility and self-distrust; whilst, on the other hand, if despising the Church of God, and trusting to his own powers, he should err from the faith himself, or be the means of perverting others, he would be most justly liable to punishment for his pride and self-sufficiency. But this is a subject not to be entered upon fully in this place; I have only thus shortly touched upon it, in order to obviate an objection which is sometimes made, and which

may dispose some persons to regard the various Treatises and Definitions contained in this work with less deference than that which they have always received from the Catholic Church.

As regards the other class of documents inserted in this collection, the Canons of ecclesiastical discipline which were enacted or confirmed by the Œcumenical Councils, it is to be observed, that although they are not of equal authority, nor even when received of equally permanent and unalterable obligation as the decrees of faith, so that particular Churches may, when it seems expedient to do so, alter or omit any of them, and introduce others; yet, generally considered, they are entitled to great deference on the part of all Christians, and many of them have, in point of fact, been always maintained and acted upon as the standing rules of the Church.

But independently of the authority which is to be assigned to these Canons, they are highly interesting and important in themselves, as illustrating the state and practice of the Catholic Church before the commencement of those divisions which have reduced it to its present wretched state of disunion. In this respect indeed the Canons of all the early Councils are deserving of notice, and may justly be considered amongst the most valuable and important remains of Christian antiquity. To ourselves, and particularly at the

present time when we are becoming more sensible of the defects of our present system of Church discipline, they are especially interesting, and deserving our serious attention. There is perhaps no particular in which the contrast between ourselves and the Ancient Church is more remarkable and sad than in this of discipline, and especially penitential discipline, and our Church acknowledges her deficiency in this respect in her most solemn penitential service every year. But although we have thus gone on year after year ever since the Reformation, declaring before God that the restoring of this godly discipline is much to be wished, yet so far from any attempts being made to restore it, what little remains had been preserved to us have gradually become obsolete, or have been taken away, or the attempt to exercise them been rendered punishable as a civil offence. This is now the sorest evil and the most pressing want of our Church; and till the evil is in some degree remedied, and the want supplied, all our other plans and exertions for the improvement of the Clergy and the people will, if not quite ineffectual, at any rate be thwarted and impeded. It would not indeed be possible, nor perhaps desirable, to restore this discipline in the austere form in which it appears in the ancient Canons, but at any rate it might be carried at once as far as the Church in her Rubrics and Canons directs it to be carried;

and as we became accustomed to that easy yoke, we might go on to give further effect to her wishes as they are expressed in the Commination Service. Without wishing to revive a single penal statute against those who separate themselves from the Church, or who are excommunicated by her, we are surely justified in asking that degree of authority which is allowed to every body of dissenters, viz. to be permitted to enforce the laws of our Church which we are obliged to receive and even to promise to observe, as regards those persons who claim the privilege of communion with her. It is surely hard that we should be compelled by civil penalties to admit notorious offenders to the Holy Communion, to pronounce the Church's blessing upon the marriage of those who refuse to communicate with her, to bury with the Church's rites those who by separating from her during their life are according to her Canons virtually excommunicated, or those who have laid violent hands upon themselves, or those who having received schismatical baptism have never afterwards been reconciled to the Church; and to do other such like acts.

But whilst reason and justice require that we should be allowed to exercise at least this measure of discipline, there can be no doubt but a yet stricter discipline, such as our Church "much wishes for," and somewhat more akin to that of

the Ancient Church, would be a great blessing to us both as a Church, and as individuals. As a Church, we should regain that which our own Church (Second Part of the Homily on Whitsuntide) acknowledges to be one of the three notes or marks by which the true Church of Christ is always to be known, and wanting which we have almost lost the appearance, and in a great degree, it is to be feared, endangered our privileges as a branch of the Holy Catholic Church. As individuals, we should become more alive to the truth which seems now so generally lost sight of, that we are not unconnected beings, but members of one great and living and holy Body, in and through which we are to seek and obtain the blessing of God. And besides all the other advantages to religion and morality which would result from the restoration of discipline, it would especially tend to correct that most dangerous error which the perversion of the doctrine of Justification by Faith has rendered so prevalent, of supposing that repentance is to be an easy and painless work, that the sins of baptized Christians are to be remitted as readily and immediately as those of persons who have never been enlightened and regenerated by the Holy Spirit. At any rate, we might hope to see and hear no more of those awful profanations of the Gospel, by which penitents still reeking from a

course of sin, instead of passing through "the several degrees of penance," are exalted at once into the place and privileges of "the faithful" and "perfect;" and even venture to speak with contempt of others who still feel the memory of their former sins a sore burden, and who go mourning all their life, not in despair or doubt of God's mercy, but from a recollection of their own vile ingratitude, and abuse of the grace which was given them.

There are some persons, however, who are disposed to deprecate all attempts at restoring the ancient discipline of the Church, from a fear that it would have the effect of increasing the number of dissenters, or of driving men altogether from the profession of religion. But as regards the first of these objections, our own sense must tell us that a convert would be received by any class of dissenters with very different feelings if he were cast out of the Church for his offences, from those with which he is hailed now when he himself casts off the Church; and as regards the other objection, it is best answered by the plain historical fact, that the blessing of Church communion was never so highly valued, and so earnestly sought, as when the Canons of the Church were most rigorously enforced, when the necessary condition of retaining that communion was a strictness of life which we do not now pretend to, and when the means of

regaining it, if lost, was a course of penitential discipline maintained for five, or ten, or twenty, or more years, with a severity such as we should be unable to bear. But this again is a subject of far too great importance, and requiring too much consideration, to be discussed in this Preface. I shall not therefore attempt to enter any further upon it.

It only then remains for me now to mention, for the information of any persons who may wish to compare any passages in this work with the original documents, that the translation of the Canons is made from the copy printed by Bishop Beveridge, in his Synodicon, or Collection of Canons received in the Greek Church. A translation of the Canons contained in the present work, with an abridgment of others, was published by Johnson, in the early part of the last century, in the second volume of the Clergyman's Vade Mecum; but although I have availed myself of his translation in correcting my own, yet as the design of his work did not lead him to include the other documents contained in this publication, I preferred making a fresh translation of the Canons also to reprinting his. The other documents are translated from the originals which are to be found in any of the Collections of Councils. The edition which I have used is that of Binius, Cologne 1618, which although it has been generally superseded as a book of reference by the later editions of the

Councils, is I believe equally correct in the text of the documents, and has the advantage of being the edition generally referred to by our old divines. The notes which I have added are mostly selected and abridged from well-known authors; almost all those upon the Canons, when not otherwise specified, are taken from the Annotations of Bishop Beveridge in the work mentioned above; indeed the reader may conclude this to be the case when there are no particular names or authorities referred to. These notes are placed at the end of the several documents, as interfering less with the text in that position.

I have added the Collection of Canons commonly called Apostolical, because although of uncertain origin and date, they are certainly of very great antiquity, and appear to be recognised and referred to by the early Councils, very many of whose Canons seem clearly to have been copied from them, or framed upon them.

THE COUNCIL OF NICE.

The first Œcumenical Council was assembled by Constantine, at Nice, or Nicæa, in Bithynia, A. D. 325, for the purpose of terminating the dissensions which had been excited in the Church by Arius and his followers. It consisted of 318 Bishops; and the Presbyters Vitus and Vincentius attended it as representatives of Sylvester, Bishop of Rome. The Presidents of the Council were Alexander, Bishop of Alexandria, Eustathius of Antioch, and Hosius of Corduba.

Arius was permitted to state his opinions before the Council, which condemned them as heretical; and drew up the Nicene Creed, as a summary of the true doctrine upon the points in controversy.

The Council next considered the case of Meletius and his followers, and passed a decree for their readmission into the Catholic Church upon certain conditions, which are stated in the Synodal Epistle.

The Council also settled the dispute respecting the proper time of the observance of Easter, which some of the Eastern Churches continued to keep at the same time as the Jews did their Passover: and they also made other rules for various matters of ecclesiastical discipline.

The decrees of this Council were published in a Synodal Epistle, addressed to the Church of Alexandria,

and to the beloved brethren in Egypt, Libya, and Pentapolis; and Constantine himself addressed letters to the Church of Alexandria, and to all Churches, exhorting them to receive the decrees of the Council, and imposing civil penalties upon the supporters of Arius.

The authentic remains of this Council are, the Synodal Epistle, the Creed, and twenty Canons. Palmer, Treatise on the Church, vol. ii. p. 173.

THE SYNODAL EPISTLE.

To the holy and great, by the grace of God, the Church of Alexandria, and to the beloved brethren who are in Egypt, and Libya, and Pentapolis, the Bishops assembled at Nicæa, and composing the great and holy Synod; Health in the Lord.

Forasmuch as this great and holy Synod has been assembled at Nicæa, the grace of God, and our most religious sovereign Constantine (1) bringing us together from different provinces and cities, it has appeared necessary that letters should be sent to you from the whole holy Synod, that you might know what things have been debated, and inquired into, and also what has been decreed and established.

First then, the matters relating to the impiety and transgression of Arius (2) and his followers have been inquired into by all in the presence of our most religious sovereign Constantine; and it has been unanimously decreed, that his impious opinion should be anathematized, as well as the blasphemous words which he used, blaspheming the Son of God, saying that he had his origin from things which did not exist, and that

he had no existence before he was begotten, and that there was a time when he did not exist, and that the Son of God is capable by his free will of vice and virtue, and is created and made. All these tenets the holy Synod has anathematized, not enduring so much as to listen to such impious sentiments, and such madness and blasphemous sayings. As regards however the charges against him, and what has been the result of them, if you have not already fully heard, you shall have a particular account, that we may not appear to press hardly upon a man who has only received a suitable recompense for his sins. His impiety however has prevailed so far as to ruin also Theonas of Marmorica, and Secundus of Ptolemais, for they have received the same sentence.

The grace of God having thus delivered Egypt from this evil doctrine, and impiety, and blasphemy, and from the persons who have dared to make disorder and division amongst a people heretofore at peace, the matters relating to the insolence of Meletius (3) and of those who have been ordained by him, remained to be settled; and we now inform you, beloved brethren, of what has been decreed respecting him by the Synod. The holy Synod then, being disposed to deal gently with Meletius, (for according to strict justice he was deserving of no indulgence,) has decreed, that he shall remain in his own city, and shall have no authority either to select persons for any ecclesiastical office, or to ordain any one, nor shall appear in any place or city for such a purpose, but shall only enjoy his bare title of honour. That however those who have been appointed by him shall, after having been confirmed by a more holy ordination, be admitted to communion upon these

terms; viz. that they shall have both the dignity and the right of officiating, but shall be altogether inferior to those ministers who are enrolled in any parish (4) or Church, and who have been ordained by our most honourable colleague Alexander. That accordingly they shall have no authority to choose such persons as please them, or to suggest their names, or to do any thing at all, without the consent of the Bishops of the Catholic and Apostolic Church who are under Alexander; but that the authority to select and nominate persons who are worthy of the Ministry, and in short to do all things agreeable to the ecclesiastical laws and customs, shall belong to those Ministers who by the grace of God and through your prayers have been discovered in no schism, but have continued without spot in the Catholic and Apostolic Church. If however it should happen that any of the Ministers who already belong to the Church should die, then those who have been lately received into it shall succeed to the dignity of the deceased, provided they appear worthy, and the people choose them, and the Bishop of the Catholic Church of Alexandria agrees to and confirms the nomination. Thus much has been conceded to the followers of Meletius; but as regards Meletius himself, this licence has not been extended to him, on account of his former disorderly conduct, and his rash and headstrong disposition; but it has been decreed that he shall have no power or authority at all, he being a man who is capable of committing again the same disorders.

These are the particulars which relate especially to Egypt, and to the most holy Church of Alexandria; but if any other matters have been established by canon or decree, in the presence of our most honourable Lord,

and colleague, and brother Alexander, he will when he comes detail them more accurately to you, he having been both Lord, and partaker of those things which have been transacted.

We however declare to you the glad tidings of our agreement respecting our most holy feast of Easter (5); that by your prayers, this particular also has been rightly settled, so that all the brethren of the East, who formerly kept the feast with the Jews, and did not agree with the Romans, and with you, and with all those who have from the beginning kept it with us, shall from henceforth keep it with us.

Rejoicing therefore for these reformations, and for the common peace and agreement, and for the cutting off of every heresy, receive ye with greater honour, and more abundant love, our colleague, and your Bishop, Alexander, who gladdened us by his presence, and who has undergone so much labour at such an advanced age for the purpose of settling your affairs in peace. Pray also for all of us, that the things which have been decreed may prosper, and be rendered firm by the Almighty God, and our Lord Jesus Christ, having been done as we believe according to the good pleasure of God the Father, in the Holy Ghost, to whom be glory for ever and ever. Amen.

NOTES.

1. *Our most religious Sovereign.*] The writers of the Romish Communion pretend, that it was by the authority of Sylvester, Bishop of Rome, that Constantine assembled this Council, and that Hosius, Bishop of Corduba, and the Roman Presbyters Vitus and Vincentius, presided in it as representatives of the Bishop of Rome. There is nothing however in any of the records of the Council, or in any of the ecclesiastical

historians, to countenance the assertion, that Hosius was in any way a representative of the Bishop of Rome; or that the Presbyters Vitus and Vincentius, who were his representatives, acted in any way as Presidents of the Council. It is moreover evident, as Bishop Andrews (in his Sermon on Numbers x. 1, 2. 'Of the right and power of calling assemblies') and many others of our Divines have observed, that not only this, but all the Œcumenical Councils were assembled by the authority of the Emperor for the time being, the Popes in no instance doing more than exerting themselves to persuade the Emperors to issue their summons for that purpose. This is clearly to be seen in the Acts of the various Councils; and as regards particularly that of Chalcedon, it may be remarked, that Leo failed in his attempt to induce Theodosius to assemble the Council, though he prevailed upon Marcian the successor of Theodosius to do so.

2. *Arius.*] "Arius was a Presbyter of the Church of Alexandria, and a man of a subtile turn, and remarkable for his eloquence. He maintained various erroneous opinions in religion; but that for which he is most notorious was the assertion of the inferiority of the Son, in nature as well as dignity to the Father, and the denial of his divinity. These opinions spread rapidly throughout Egypt and the neighbouring provinces, and found many supporters; in consequence of which Alexander, the Bishop of Alexandria, summoned two Councils at Alexandria, A. D. 315 and 319, in which the tenets of Arius were condemned, and he himself excommunicated. Arius upon this retired to Palestine, where he found many abetters, and amongst them Eusebius Bishop of Nicomedia, a man of great influence and authority in the Church. The troubles and commotions consequent upon these events increased so much, and caused such great confusion in the Church, that Constantine at length assembled the Council of Nice to put an end to the controversy. Arius, being condemned by this Council, was banished to Illyricum; but some years afterwards one of his followers found means to persuade Constantine that his condemnation was unjust; in consequence of which the Emperor recalled him from banish-

ment, A. D. 330, repealed the laws which had been enacted against him, and permitted his chief protector Eusebius, Bishop of Nicomedia, and his faction, to vex and oppress the maintainers of the Nicene Council in various ways. Athanasius, who had succeeded Alexander in the See of Alexandria, was one of those who suffered most from these vexations. Having resolutely refused to restore Arius to his former rank and office in the Church of Alexandria, he was deposed by the Council of Tyre, A. D. 335, and banished into Gaul. The people of Alexandria however could not be prevailed upon to receive Arius, upon which the Emperor invited him to Constantinople, A. D. 336, and ordered Alexander Bishop of that city to receive him to communion. Before however this order could be put into execution, Arius died at Constantinople, and Constantine survived him but a short time." Mosheim, Cent. iv. p. 2. c. 5.

3. *Meletius.*] "Meletius was Bishop of Lycopolis in Egypt. He was accused and convicted of having offered incense to idols, and was in consequence deposed by Peter, Bishop of Alexandria, whose jurisdiction extended throughout all Egypt. Meletius upon this became the head of a schism in the Church, by assuming to himself the power of ordination, which was vested in the Bishop of Alexandria, and exercised by him in all the Egyptian Churches. Epiphanius, Hær. 68, attributes the dissentions between Meletius and Peter to another cause. He says, that the rigorous proceedings of Peter against Meletius were occasioned by the latter's refusing to readmit into the Church those who had fallen from the faith during Diocletian's persecution, before their penitential trial was entirely finished. The former opinion, however, is supported by the superior authority of Socrates and Theodoret. The confusion which Meletius introduced into the Church by his illegal ordinations was rectified by the Council of Nice, as appears by the Sixth Canon, in which it was ordained that the ancient privilege of the Church of Alexandria should be preserved, and the general authority of the Metropolitans over the Bishops of their several provinces was declared and confirmed." Mosheim, ib. note by Dr. Maclaine.

4. *In any parish.*] It may help to the understanding of various passages in the Canons, and other decrees in this collection, to give a summary account of the manner in which the ancient Church was divided, and of the different names given to these divisions, as well as of the ecclesiastical governors of them.

It seems clear, that the Church followed the civil divisions of the empire, both in its original constitution, and in the changes which were afterwards introduced. First, there was ordinarily placed a Bishop in every city of the empire, the limits of whose jurisdiction were the city itself and the neighbouring districts, with the country-towns and villages, which were subject to the civil jurisdiction of the city. This district, which we now call by the name diocese, was usually called in the primitive Church by that of parish, παροικία, and was under the ecclesiastical jurisdiction of one Bishop, with his Presbyters and Deacons under him.

The next ecclesiastical division was that of provinces, ἐπαρχίαι, which were coextensive with the civil provinces, comprising all the cities which were comprised within the civil division. As the officers of the different cities within the civil province were subject to one chief Magistrate, who resided in the metropolis, or chief city of the province, so all the Bishops of the province were subject to the Bishop of that same city, who was therefore called the Metropolitan or Primate. The only exception to this rule was in some of the African provinces, where the Primacy was not fixed, as in other places, to the civil metropolis, but was assigned to the oldest Bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in. The Bishop of Carthage, however, was a fixed and standing Metropolitan for the province of Africa properly so called.

The principal offices of Metropolitans were, 1. to regulate the elections of the Provincial Bishops, and to ordain them, or at all events to authorize their ordination, and this authority was preserved to Metropolitans even when Patriarchs were set over them, by whom they themselves were to be ordained. 2. To preside over their Provincial Bishops, and if any contro-

versy arose amongst them, to interpose their authority to end and decide it. 3. To call provincial Synods, which all the Bishops of the province were bound to attend. 4. To publish such imperial laws and canons as were made either by Emperors or Councils for the common good of the Church. 5. To give commendatory letters to such of the Bishops of their provinces as had occasion to travel, without which they were forbidden by several Canons to do so. 6. To take care of all vacant sees within their provinces; to administer the affairs of the Church during the vacancy; to secure the revenues of the Bishopric, and to procure the speedy election of a new Bishop.

Besides the division into provinces, the empire was afterwards divided into dioceses, each of which comprised many provinces. This division began only about the time of Constantine, whereas that of provinces was much older, if not coeval with the first establishment of the Christian Church. The Church adopted this division also; and as the State had an Exarch or Vicar in the capital city of each civil diocese, so the Church in process of time came to have her Exarchs or Patriarchs, in many if not in all the capital cities of the empire. These Patriarchs were at first called Archbishops, which title had therefore originally a much more extensive signification than it has at present, when it is generally taken for the Metropolitan of a single province. There are various questions respecting the rise and progress of Patriarchal power, which it is unnecessary to enter into here, but which are fully considered by Bingham and Beveridge. The principal privileges of Patriarchs were, 1. to ordain all the Metropolitans of the diocese, (who before the institution of Patriarchs were ordained by the Synod of the province,) and to receive their own ordination from a Diocesan Synod. 2. To call Diocesan Synods, and to preside in them. 3. To receive appeals from Metropolitans, and from Metropolitan Synods. 4. To censure Metropolitans, and also their Suffragans when Metropolitans were remiss in censuring them. The Patriarch of Alexandria had from very early times some peculiar privileges within his diocese, but all Patriarchs were originally coordinate, as well as independent of each other as regards actual power, though some

had a precedence of honour, as those of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, who had by the Canons precedence of all others. For a more full account of the matters contained in this note, see Bingham, b. viii. c. 16 and 17. and b. ix. and Beveridge's Annotations upon the 6th Canon of the Council of Nice; and also his treatise upon Metropolitans in the Codex Canonum Eccl. Prim. vindicatus.

5. *Easter.*] The controversy respecting the proper time of celebrating the Easter festival was of very early origin in the Church. The generality of the Asiatic Churches kept the festival as the Jews did their Passover, on the 14th day of the first moon in the new year, whatever day of the week that happened to be. The Western Churches generally deferred it to the first Sunday after the first full moon. The former alleged the authority of St. Philip and St. John for their practice, the latter that of St. Peter and St. Paul, and of a revelation made by an Angel to Hermas, brother of Pius I, Bishop of Rome. Polycarp, Bishop of Smyrna, came to Rome about the middle of the second century, to confer with Anicetus, Bishop of Rome, upon the subject; but they could not come to any agreement as to the proper day. They agreed however in this, that the peace and communion of the Church were not to be broken on account of the difference. Some years after, Victor, Bishop of Rome, being unable to persuade the Asiatics to adopt the Western custom, excommunicated the Asiatic Churches, and sent circular letters to all the Churches which agreed with him respecting Easter, that they should hold no communion with the Asiatics. This proceeding of Victor's was however condemned by all the wise and sober men of his own party, several of whom wrote sharply to him upon the subject, and particularly Irenæus, who wrote to him in the name of the Churches of Gaul. The dispute still prevailed till the time of Constantine, who wishing to terminate it sent in the first instance Hosius, Bishop of Corduba in Spain, into the East, to endeavour to bring those Churches which still retained the Asiatic custom to an agreement with the rest of the Church. This mission however proving fruitless, the subject was submitted to the decision of the Council of Nice, which decreed

that from thenceforth all Churches should keep the feast on the same day, i. e. the first Sunday after the full moon, which happens upon or next after the vernal equinox, i. e. the 21st day of March. The great reverence which was paid to the decrees of this Council produced a more general agreement, which was further enforced by the decrees of other Councils, and thenceforth those persons who kept the feast according to the old Asiatic practice were accounted heretics, and subjected to ecclesiastical punishment. Bingham, b. xx. c. 5.

THE NICENE CREED. (1)

We believe in one God, the Father Almighty, Maker of all things both visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is of the substance of the Father, God of God, Light of light, very God of very God, begotten not made, consubstantial with the Father, by whom all things were made, both those in heaven and those in earth: who for us men, and for our salvation, came down, and was incarnate, made man, suffered, and rose again the third day, ascended into the heavens, and will come to judge the living and the dead. And in the Holy Ghost. But those who say that there was once a time when he was not, and that he was not before he was begotten, and that he was made out of things which did not exist, or who say that he is of another substance or essence (2), or that the Son of God is created, capable of change, or alteration, the Catholic Church anathematizes.

NOTES.

1. This Creed is found in Greek, 1. in the Epistle of Eusebius to the Cæsareans, of which Epistle we have four copies preserved in the works of Theodoret, Socrates, Atha-

nasius, and Gelasius of Cyzicum. 2. In the Epistle of Athanasius to Jovian. 3. In the 125th Epistle of Basil the Great. 4. In Socrates, Hist. Eccl. lib. i. c. 8. 5. In the Epistle of Cyril of Alexandria to Anastasius. 6. In the Codex Canonum Ecclesiæ Africanæ, though probably in this instance it is a retranslation from the Latin version. 7. In the Acts of the Council of Ephesus. 8. In Gelasius Cyzicenus, lib. ii. c. 26. 9. In the Confession of Faith presented by Eutyches to the Council of Chalcedon, which is to be found amongst the acts of that Council. 10. In the Exposition of the Creed by Theodotus of Ancyra. 11. In the Acts of the Council of Chalcedon, in which it occurs twice. These copies have been collated by Walchius, and the various readings enumerated; but with the exception of those which occur in the second form in the Acts of the Council of Chalcedon, in which several of the additions of the Constantinopolitan Creed are introduced, there is not one of any consequence, or which in the least affects the sense.

Walchius also gives copies of the principal early Latin versions, which only vary in some of the Latin synonyms, by which they render some of the words of the Greek original. In most of them the Greek word Homoousion is retained with a translation of it added, of which there occur four forms in the different versions. Unius substantiæ cum Patre, ejusdem cum Patre substantiæ, ejusdem cum Patris substantiâ, and, consubstantialem Patri. Walchius, Biblioth. Symbol. vetus, p. 75.

2. *Substance or essence.*] ὑπόστασιν ἢ οὐσίας. The word ὑπόστασις is here used as synonymous with οὐσία, essence, or, as it is commonly translated, substance; in other places it is used as synonymous with πρόσωπον, person; and much confusion and many disputes have at times been occasioned by this indiscriminate use of the word. It may therefore be as well to give some account of the three words here, as it will prevent the necessity of frequent repetitions in the notes upon the other documents.

1. There is no difficulty about the word οὐσία, which when applied to the Deity always signifies the one divine essence or substance which is common to the Father, the Son, and the

Holy Ghost, and which is also expressed by the synonymous word φύσις, nature. Thus Leontius, quoted by Suicer, "It should be known that essence and nature, οὐσία καὶ φύσις, are the same thing with the Fathers." The Arians therefore objected equally to both terms, as in the account of the Arian Synod of Sirmium, A. D. 351, it is said, that it put forth an impious definition of faith, forbidding to speak of nature or substance in God. In like manner both οὐσία and φύσις are used in the plural with respect to Christ to express the divine and human substances or natures which are in him united in one person. Thus Athanasius, as quoted by Suicer, "Christ had the two substances and natures, οὐσίας καὶ φύσεις, without change or mixture, the Godhead and the Manhood; to be acknowledged in one person, ὑποστάσει, perfect God and perfect man."

2. There is not much more difficulty respecting the word πρόσωπον, person, which when applied to the Godhead, expresses the distinction between the Father, the Son, and the Holy Ghost, by which the one is not either of the others. There were therefore held to be three Persons in the Godhead, so that the Godhead might be properly called tri-personal, τριπρόσωπος. The Sabellians however, though in the catholic sense of the word they acknowledged only one Person in the Godhead, still, for the purpose of deception, would also use the word τριπρόσωπος, and profess to acknowledge that God was one tri-personal substance, μία ὑπόστασις τριπρόσωπος, but then the sense which they attached to the word person was that of appearance or manifestation, so that by the expression μία ὑπόστασις τριπρόσωπος, they in reality meant only one personal substance under three manifestations. The Sabellian use of the word however is not common enough to cause any confusion.

3. We come now to the word ὑπόστασις, hypostasis, respecting the meaning and use of which there have been various differences and disputes. In the Nicene Creed, as we have seen, it is used as synonymous with οὐσία, and other instances of this meaning are quoted by Suicer. In this sense of course there is only one hypostasis in the Godhead. But the word is more commonly used as synonymous with πρόσωπον. Thus

Theodoret as quoted by Suicer, "As the name man is the common name of that nature, so we have taken the words divine substance, θείαν οὐσίαν, to signify the Holy Trinity: but the word hypostasis is indicative of some person, προσώπου τινὸς δηλωτικὴν, as either of the Father, or of the Son, or of the Holy Ghost. For we following the definitions of the Fathers say, that the words ὑπόστασις, πρόσωπον, and ἰδιότης (that is, property or propriety,) signify the same thing." Many others of the Greek Fathers used the word in the same sense, and objected to the expression one hypostasis, which they thought savoured of Sabellianism. The Latins however translated the word ὑπόστασις, substantia, which was the same word by which they rendered οὐσία, and therefore as they abhorred the expression, tres substantiæ, they objected also to that of τρεῖς ὑποστάσεις, which they thought savoured of Arianism, and were for keeping entirely to that of τρία πρόσωπα, tres personæ, three persons. The disputes occasioned by this double sense of the word ran so high, and caused so much confusion in the Church, that the question was solemnly submitted to the decision of a Council, held at Alexandria, A. D. 362, at which Athanasius was present, and which was attended by many Bishops from Italy, Arabia, Egypt, and Libya. The decision of the Synod was, that the whole contention was a mere logomachy, and that the two parties should recognise each other as orthodox. According to this decision, both the expressions, of one hypostasis, and three hypostases, are equally correct, the word being understood in the former case as synonymous with substance, and in the latter with person. The Latins afterwards invented the words subsistentia, and suppositum, as renderings of ὑπόστασις. As the word occurs frequently in some of the other documents contained in this work, though always in the sense of person, it may be as well to mention here, that whenever it does occur it is translated subsistence, and the word person confined to πρόσωπον. The matter of this note is taken from Suicer's Thesaurus Ecclesiasticus, upon the words οὐσία, πρόσωπον, and ὑπόστασις, and from Waterland's second Defence, vol. iii. of Bp. Van Mildert's edition, p. 200 and 414.

THE CANONS OF THE COUNCIL OF NICE.

I. If any one has been obliged to undergo a surgical operation from disease, or has been castrated by barbarians, let him continue in the Clergy. But if any one in good health has so mutilated himself, it is right that if he be enrolled amongst the Clergy he should cease from his ministrations; and that from henceforth no such person should be promoted. As however it is plain that this is said with reference to those who dare to mutilate themselves, therefore if any persons have been so mutilated by barbarians, or by their own masters, and in other respects are found worthy, the Canon allows them to be admitted to the Clerical office. See Apost. Can. 21, 22, 23.

II. Since many things have been done by men either from necessity, or some other pressing cause, contrary to the Canons of the Church, as that persons who have lately come over to the faith from a heathen life, and have been taught for a short time, have been presently brought to the spiritual laver, and at the same time that they have been baptized, have been promoted to the Episcopate, or Presbytery; it appears right to determine, that nothing of the sort shall be done for the future: for some time is necessary for the state of a Catechumen (1), and a fuller probation after Baptism; for the Apostolic decree is clear, which says, "Not a novice, lest being lifted up with pride he fall into a snare, and the condemnation of the devil." But if in process of time any natural fault should be discovered about the person, let him be deposed from the Clergy. Whosoever shall act contrary to these rules will endanger his

own orders, as boldly opposing the great Synod. Apost. Can. 80.

III. The great Synod altogether forbids any Bishop, Presbyter, or Deacon, or any one of the Clergy, to have a woman dwelling with him (1) excepting a mother, or sister, or aunt, or such persons only as are above all suspicion.

IV. It is most proper that a Bishop should be constituted by all the Bishops of the Province (1); but if this be difficult on account of some urgent necessity, or the length of the way, that at all events three (2) should meet together at the same place, those who are absent also giving their suffrages, and their consent in writing, and then the ordination be performed. The confirming however of what is done in each Province, belongs to the Metropolitan of it. Apost. Can. 1. 35.

V. Concerning those, whether of the Clergy or Laity, who have been excommunicated by the Bishops in the different Provinces, let the sentence of the Canon prevail, which pronounces, that those persons who have been cast out by one Bishop are not to be received again into communion by any others. Inquiry should however be made whether they have been excommunicated through the peevishness or contentiousness, or other such like bitterness, of the Bishop. And in order that this inquiry may be conveniently made, it is decreed to be proper, that Synods should be assembled twice every year in every Province, that all the Bishops of the Province being assembled together, such questions may be examined into, that so those who have confessedly offended against the Bishop may appear to be with reason excommunicated by all the Bishops, until it shall seem fit to their general assembly to pronounce a more

lenient sentence upon them. And of these Synods (1), one is to be held before Lent (2), that all bitterness being removed, a pure gift may be offered to God. The other in the season of Autumn. Apost. Can. 12, 13. 38.

VI. Let the ancient customs be maintained (1), which are in Egypt and Libya, and Pentapolis, according to which the Bishop of Alexandria has authority over all those places. For this is also customary to the Bishop of Rome (2). In like manner in Antioch, and in the other Provinces, the privileges are to be preserved to the Churches. But this is clearly to be understood, that if any one be made a Bishop without the consent of the Metropolitan, the great Synod declares that he shall not be a Bishop. If however two or three Bishops shall from private contention oppose the common choice of all the others, it being a reasonable one, and made according to the Ecclesiastical Canons, let the choice of the majority hold good.

VII. Since a custom and ancient tradition has prevailed, that the Bishop of Ælia (1) should be honoured, let him have the second place of honour (2), saving to the Metropolis (3) the authority which is due to it.

VIII. Concerning those who have formerly called themselves Cathari (1), but who come over to the Catholic and Apostolic Church, the holy Synod has decreed, that they having received imposition of hands, shall so remain in the Clergy. It is right, however, that they should in the first instance make profession in writing that they will agree to and follow the decrees of the Catholic Church; in particular that they will communicate with those persons who have been twice married, and with those who, having lapsed in persecution, have had a certain period of penitence assigned to them,

and a time for reconciliation fixed; and, generally, that they will follow in all things the decrees of the Catholic Church. Wherever therefore, whether in villages or cities, all who have been ordained are found to be of this party only, let them continue in the Clergy in the same rank in which they are found. But if any of these come to a place where there is already a Bishop or Presbyter of the Catholic Church, it is clear that the Bishop of the Church is to have the Episcopal dignity, and he who had the name of a Bishop amongst those who are called Cathari, shall have the rank of a Presbyter, unless it shall seem fit to the Bishop to allow him to partake of the honour of the name. If the Bishop is not pleased to do so, he shall assign him the place of a Chorepiscopus (2) or Presbyter, that he may indeed altogether appear to be in the Clergy, but that there may not be two Bishops in the city (3).

IX. If any Presbyters have been promoted without inquiry, or if upon examination they have confessed their sins (1), and notwithstanding their having confessed, any man has in opposition to the Canon laid hands upon them, the Canon does not admit persons so ordained. For the Church defends that which cannot be found fault with.

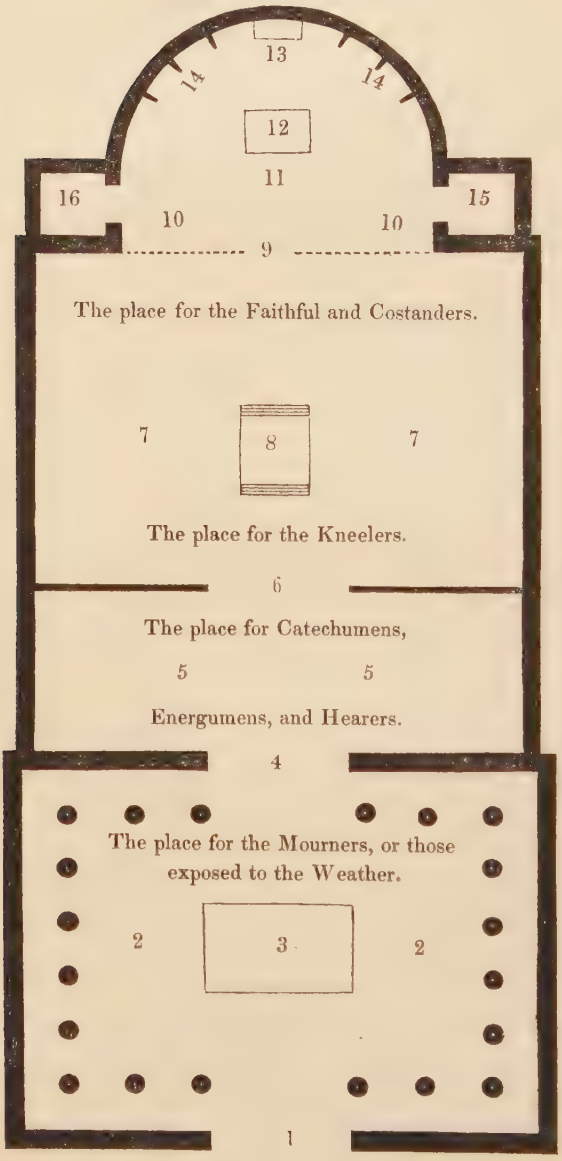
X. If any who have lapsed have been ordained in ignorance, or even if those who ordained them were aware of the fact, this does not prejudice the ecclesiastical Canon; for upon the circumstance being made known, they are deposed. Apost. Can. 62.

XI. Concerning those who have fallen away without necessity, or without the spoiling of their goods, or without being in danger, or any other such reason, as happened under the tyranny of Licinius (1), the Synod

THE PLAN OF AN ANCIENT CHURCH.

From Bingham and Beveridge.

To illustrate the Eleventh Nicene Canon. *To face p.* 19.



1. The entrance into the Area before the Church.
2. The Area with the Porticos round it.
3. The Cantharus or Phiala, a fountain of water.
4. The Great Gates.
5. The Narthex.
6. The Beautiful or Royal Gates.
7. The Naos or Nave.
8. The Ambo.
9. The Holy Gates.
10. The Cancelli.
11. The Bema.
12. The Altar or Holy Table.
13. The Bishop's Throne.
14. The seats of the Presbyters.
15. The Prothesis.
16. The Vestry.

N.B. The Baptistery was at first a detached building.

has decreed, that although they are undeserving of any kindness, they shall nevertheless be dealt with mercifully. As many therefore as shall truly repent, shall continue three years amongst the hearers (2) as believers, and seven amongst the prostrators, and for two years they shall communicate with the people in prayer without the offering.

XII. Those who have been called by grace (1), and have at first displayed their ardour, and laid aside their girdles, but afterwards have run like dogs to their own vomit, (insomuch that some have spent money, and by means of gifts have acquired again their military station,) must continue amongst the prostrators for ten years, after having been for three years amongst the hearers. In all such cases, however, it is proper to examine into the purpose and appearance of their repentance; for as many as manifest their conversion in deed, and not in appearance only, by their fear, and tears, and patience, and good works, these having completed the prescribed time as hearers, may properly communicate in the prayers, and the Bishop may be allowed to determine yet more favourably respecting them. But those who hear their sentence with indifference, and think the form of entering into the Church sufficient for their conversion, must complete the whole time.

XIII. Concerning those who are likely to die (1), the old and Canonical law is still to be observed, that if any one is about to die, he must not be deprived of the perfect and most necessary provision for his journey. If however after having been given over, and having again received the Communion, he is again restored to health, let him continue amongst those who communicate in prayers only (2). But generally, and as

regards every one who is likely to die, and who desires to partake of the Eucharist, the Bishop, after examination, shall impart to him of the offering.

XIV. Concerning those who are Catechumens (1), and who have lapsed, the holy and great Synod has decreed, that they shall be only three years amongst the Hearers, and after that shall pray with the Catechumens.

XV. On account of the great disturbance and disputes which have occurred, it seems right that the custom which has been admitted in some places contrary to the Canon, should by all means be done away, and that no Bishop, Presbyter, or Deacon, should remove from one city to another (1). But if any person after the decision of the holy and great Synod, shall attempt any such thing, or allow himself in such a practice, that which he has attempted shall be made utterly void, and he shall be restored to the Church in which he was ordained Bishop or Presbyter. Apost. Can. 14.

XVI. If any persons, rashly and inconsiderately, not having the fear of God before their eyes, nor regarding the Canons of the Church, whether they be Presbyters or Deacons, or any others who are enrolled in the list of the Clergy, shall remove from their own Church, they ought by no means to be received into any other, but they must be constrained to return to their own parish (1), or if they continue they must be without communion (2). And if any Bishop shall dare to usurp what belongs to another, and to ordain in his Church any such person without the consent of the proper Bishop from whom he has seceded, let the Ordination be void. Apost. Can. 15, 16.

XVII. Since many persons of the Ecclesiastical order, being led away by covetousness, and a desire of filthy lucre, have forgotten the Holy Scripture, which says, "he gave not his money to usury," and in lending require the hundredth part (1), the holy and great Synod considers it right, that if any one after this decision shall be found receiving money for what he has advanced, or going about the business in any other way, as by requiring the whole and a half (2), or using any other device for filthy lucre's sake, he should be deposed from the Clergy, and struck out of the list. Apost. Can. 44.

XVIII. It has come to the knowledge of the holy Synod, that in certain places, and cities, the Deacons (2) give the Eucharist to the Presbyters, whereas neither Canon nor custom allows that they who have no authority to offer, should give the Body of Christ to those who do offer. It has also been made known, that now some of the Deacons receive the Eucharist even before the Bishops. Let all such practices be done away, and let the Deacons keep within their proper bounds, knowing that they are the Ministers of the Bishop, and inferior to the Presbyters. Let them therefore receive the Eucharist according to their order, after the Presbyters, either the Bishop or Presbyter administering it to them. Further, the Deacons are not to be allowed to sit amongst the Presbyters (2), for this is done contrary to the Canon and due order. But if any one after this decision will not obey, let him be put out of the Diaconate.

XIX. Concerning the Paulianists (1) who have come over to the Catholic Church, the decision is, that they must by all means be baptized again. But if any of them have in time past been enrolled amongst the

Clergy (2), if they appear to be blameless and without reproach, after they have been rebaptized, let them be ordained by the Bishop of the Catholic Church. If, however, upon examination they are found to be not qualified, they must be deposed. In like manner as regards the Deaconesses (3), and, in short, any who have been enrolled amongst the Clergy, the same form is to be observed. And we have mentioned particularly those Deaconesses who are enrolled as far as the dress, since they have not any imposition of hands, they are altogether to be reckoned amongst the laity.

XX. Since there are some persons who kneel on the Lord's day (1), and in the days of the Pentecost; in order that all things may be observed in like manner in every parish, the holy Synod has decreed that all should at those times offer up their prayers to God standing.

NOTES UPON THE CANONS.

II. 1. *The state of a Catechumen.*] There was no certain general rule upon this point, but the practice varied according to the difference of times and places, or the readiness and proficiency of the Catechumens themselves. The Council of Eliberis, A. D. 305, appointed two years' trial for new converts. The Apostolical Constitutions lengthen the term to three years, but with this limitation, that if men were very diligent and zealous, they might be admitted sooner. Bingham, b. x. c. 1. s. 5.

III. 1. *Dwelling with him,* συνείσακτον.] The Syneisactæ, or Agapetæ, as Jerome and Epiphanius also call them, were females, generally some of the virgins of the Church, whom some of the Clergy lodged and entertained in their houses, professing to love them only as sisters with a chaste love. This practice however necessarily occasioned great scandal, and

therefore was severely reprobated by the early Fathers, and forbidden by many Councils. Bingham, b. vi. c. 2. s. 13.

IV. 1. *By all the Bishops.*] The general practice of the Church as mentioned by Cyprian and others was, that all the Bishops of the province who could attend, should be present at the Ordination of a Bishop. The present Canon however relates not so much to the Ordination as to the selection and appointment of the person to be ordained Bishop. It seems to have been particularly directed against Meletius, and intended to establish the rights of Metropolitans and provincial Bishops, which he had invaded by presuming to ordain Bishops without the authority of his Metropolitan, or the consent of his fellow Bishops in the province of Egypt.

2. *At all events three.*] The Apostolical Canons and Constitutions allow of the Ordination of a Bishop by two or three Bishops, but this practice was forbidden by many of the early Councils, which required at least three. Bingham.

V. 1. *Of these Synods.* See Apost. Can. 37.] This Canon, as Beveridge observes, limits appeals from the sentence of a Bishop to the general assembly of the Bishops of the province. This was indeed the practice of the Church before this Council, as appears from Cyprian's Letter to Cornelius, Bishop of Rome. The Bishops of Africa therefore in their synodal Letter to Celestine, Bishop of Rome, asserted their rights in this particular in the strongest manner, and alleged this Canon of the Council of Nice as conclusive upon the subject; a fuller account of this matter will be given in the concluding note upon these Canons.

2. *Before Lent.*] The observance of a fast before Easter is certainly of very great antiquity, though it seems doubtful whether it can, strictly speaking, be accounted an apostolical tradition. It seems also to have been variously observed in different parts of the Church for several ages, and it cannot be ascertained when or where it was first extended to forty days, and received the name of τεσσαρακόστη, or Quadragesima. Some writers, indeed, and amongst them Daillè and Bishop Taylor, imagine that it was probably at first only a fast of forty hours, that is, of the Friday and Saturday before Easter Sunday; the

time during which Christ the Bridegroom was taken away from His disciples between His passion and His resurrection, and that it grew by degrees from forty hours to forty days, retaining the name of the Quadragesimal fast under all its changes; but this opinion is shewn by Beveridge to be utterly unfounded. The only authority indeed to which its advocates pretend, is a passage of Irenæus quoted by Eusebius, newly and wrongly pointed and translated; and which, rightly translated, mentions forty days, and not hours. On the other hand, Beveridge seems to carry the present form of Lent, that is, of forty fasting days exclusive of the Sundays, too high, for it is certain from a quotation which he gives from Theophilus Alexandrinus, that in his time, about A.D. 400, the forty days included the Sundays, from the first day of the fast to Easter-eve. The subject, however, is too long to admit of being discussed in a note. Bingham considers the various particulars respecting it with his usual clearness and impartiality; and to him, and the authors quoted by him, and especially to Bishops Taylor and Beveridge, the reader is referred for fuller information. Bingham, b. xxi. c. 1; Bishop Taylor, Rule of Conscience, b. iii. c. iv. rule 13; and Beveridge's Essay de Jejunio Quadragesimali Codex Can. Eccl. Primitiv. vindicatus, l. iii.

VI. 1. *Let the ancient customs be maintained.*] The object and intention of this Canon seems clearly to have been, not to introduce any new powers or regulations into the Church, but to confirm and establish ancient customs already existing. This indeed is evident from the very first words of it: "Let the ancient customs be maintained." It appears to have been made with particular reference to the case of the Church of Alexandria, which had been troubled by the irregular proceedings of Meletius, and to confirm the ancient privileges of the Bishops of that see which he had invaded. The latter part of it, however, applies to all Metropolitans, and confirms all their ancient privileges; one of which, viz. the ratifying of all matters relating to the ordination of the Bishops of their respective provinces, had been particularly noticed and confirmed by the fourth Canon. The paraphrase or interpretation of Aristenus gives the clear sense of the first part of the Canon,

which is somewhat obscurely expressed. "Let the Bishop of Alexandria have the authority over Egypt, Libya, and Pentapolis; and the Bishop of Rome over those places which belong to Rome; and the Bishop of Antioch and the others over those which belong to them respectively." It may be proper to mention that the legates of Leo the Bishop of Rome, at the Council of Chalcedon, in attempting to prevent the ratification of the twenty-eighth Canon of that Council, asserted that it was contrary to this Canon of the Council of Nice, which they quoted as beginning thus; "The Church of Rome has always had the primacy, therefore also Egypt has it, so that the Bishop of Alexandria has authority over all; for this also has been customary to the Bishop of Rome." Aetius, the Archdeacon of Constantinople, however, in replying to them, quoted the Canon as it is usually read, and as it indeed appears in all the Greek copies, and in all the versions, with the exception of an old Latin one, in which the title and the beginning of it are as follows: "Of the primacy of the Roman Church, or of the Bishops of other cities. It is of ancient custom that the Bishop of Rome should have the primacy, that he should govern the suburbicarian district, (suburbicaria loca,) and all the province by his own care. But as regards the parts of Egypt, that the Bishop of Alexandria should have the care of all of them," &c. Beveridge supposes this ancient version to have been used at Rome, at the time of the Council of Chalcedon, and that the Roman legates perverted it to their purpose. Certain it is that there are no other traces of the reading which they proposed. See note on the twenty-eighth Canon of the Council of Chalcedon.

2. *This is customary to the Bishop of Rome.*] It is clear from this expression, that the privileges of jurisdiction proper to the Bishop of Rome, which are recognised by the Nicene Council, are no more than those of any other Metropolitan. The extent of this jurisdiction is stated, in the old Latin version quoted in the preceding note, to be "the suburbicarian districts, and all the province." It is probable that at the time of the Nicene Council these terms were of the same extent, and that the province of Rome contained only the suburbicarian districts. The utmost extent however that can be assigned to the word

"province," cannot make it reach beyond the limits of the different provinces, which are stated to be subject to the most glorious Eparch of Rome, in the ancient account of the cities of the different provinces, which is printed by Beveridge, amongst his Annotations on the Canons of the Council in Trullo, from the Ms. in the Bodleian Library. According to this account, the different provinces under the jurisdiction of Rome are as follows: "The province under the most glorious Eparch of Rome, or of Italy. 1. The province of Rome called Urbicaria; 2. the province of Campania; 3. the island of Sicily; 4. the province of Calabria; 5. the province called Annonaria; 6. the province of Æmia, or Æmilia."

VII. 1. *Ælia.*] After the destruction of Jerusalem by Titus, a new city was built by Ælius Hadrianus, on or immediately adjoining the site of it, which he called after his own name Ælia, or Ælia Capitolina, from the temple of Jupiter Capitolinus erected in it.

2. *The second place of honour.*] τὴν ἀκολουθίαν τῆς τιμῆς, i. e. an honorary precedence over the other Bishops of the province, but unaccompanied with any authority over them; similar to that which the Bishop of London enjoys in the province of Canterbury.

3. *The metropolis.*] The metropolis of the province in which Jerusalem was situated, was at that time Cæsarea. Afterwards, when the Bishop of Jerusalem was constituted a patriarch, the limits of his jurisdiction were the three Palestines.

VIII. 1. *Cathari.*] These were the Novatians, a sect so called from Novatian, a presbyter of the Church of Rome, who having adopted very severe notions respecting those who had lapsed in persecution, and also respecting other offenders, and having in vain opposed the ordination of Cornelius, who was elected Bishop of Rome, A. D. 250, separated from the Church, and brought to Rome three Bishops from the further part of Italy, whom he compelled by force to ordain him Bishop. He then erected a new society, and ordained Bishops and Presbyters in it. There was no difference in point of doctrine between the Novatians and Catholics: what particularly distinguished this sect was their refusing to readmit to communion those who after

baptism had fallen into grievous sins; and to communicate with those who had married twice; and other such-like severities of discipline. They pretended to an extraordinary degree of purity, and therefore called themselves Cathari, or the pure; and obliged such as came over to them from the general body of Christians, to be rebaptized on entering into their society. One of the chief partizans of Novatian was Novatus, a Carthaginian presbyter, who passed over to Rome from Carthage to avoid the excommunication of Cyprian his Bishop. Mosheim, b. i. p. 2. c. v. s. 17. Bingham's Scholas. Hist. of Lay Baptism, part ii. c. ii. s. 2.

2. *A Chorepiscopus.*] The Chorepiscopi, or country Bishops, were generally assistants to the city Bishops, appointed by them in the country when their dioceses were too large for their constant personal superintendence. There are some differences amongst the learned as to the extent of their authority and power: some supposing them to have been mere Presbyters; others, that some of them were Presbyters, and some Bishops; but the true opinion seems to be, that they were all Bishops, though subordinate and subject to the city Bishops, and with limited powers. Their office was to preside over the country clergy, and to inquire into their behaviour, and make report thereof to the city Bishop; as also to provide fit persons for the inferior ministeries in the Church. They had certain privileges conferred upon them, which are enumerated by Bingham as follows: 1. They might ordain the inferior orders of the clergy, as readers, subdeacons, and exorcists, for the country churches; 2. they might confirm in country churches; 3. they might grant letters dimissory to the country clergy, who wished to remove from one diocese to another; 4 they might officiate in the city church in the presence of the city Bishop, and city Presbyters; 5. they had the privilege of sitting and voting in Councils or Synods. It is however to be observed, that the privileges of Chorepiscopi varied in different places; and according to the Council of Antioch, Can. x. one Bishop only was required to ordain a Chorepiscopus, whilst three were required to ordain a city Bishop. The office did not continue many centuries in the Church. Bingham, b. ii. c. xiv.

3. *Two Bishops in the city.*] The rule of one Bishop only in a city was of universal observance in the Church from the very beginning. Ignatius, and all the writers after him who have spoken of Bishops, always speak of a single Bishop in every Church. All attempts to ordain a second were condemned and resisted. Thus, when the Emperor Constantius desired the Roman people to let Liberius and Felix sit as copartners, and govern the Church in common, they unanimously rejected the proposition, crying out, "One God, one Christ, one Bishop." This rule however did not apply to the case of coadjutors, when the Bishop, from old age or infirmity, was unable to perform the duties of his office.

There are also two other cases mentioned by Bingham, in which, according to the opinion of some persons, two Bishops were occasionally allowed in one city. The first of these indeed is supposed even by its supporters to have prevailed only during the time of the Apostles, and in some few places, in which, from there being many Jewish and Gentile converts, two Bishops they think were allowed; one for the Jews, and the other for the Gentiles. This opinion however is not supported by any good authority, and the very few instances which are adduced in favour of it are utterly inconclusive. It seems indeed hardly credible that the Apostles should have sanctioned a practice, which would naturally have impeded if not prevented that amalgamation of Jew and Gentile in one body, which it was their great object to effect.

The other case mentioned by Bingham, is that of two Bishops being sometimes allowed by way of compromise, in order to end a dispute, or cure an inveterate schism. There is no evidence however of such a compromise having ever been sanctioned by the Church. The offer made by Meletius, Bishop of Antioch, to Paulinus, of sharing the episcopal authority between them, and the survivor's succeeding to the whole, was only the offer of an individual Bishop, and did not take effect. The similar offer made by the orthodox Bishops of Africa to the Donatists, which is the only other instance mentioned, is equally inconclusive; indeed, the alternative which these Bishops added proves that they felt their offer to be contrary to the rules of the Church.

"But forasmuch as this method might not be acceptable to all Christian people, who would be much better pleased to see only a single Bishop in every Church, and perhaps would not endure the partnership of two, which was an unusual thing," they therefore proposed in this case, that both the Bishops should freely resign, and suffer a single Bishop to be chosen by such Bishops as were singly possessed of other churches. Bingham, b. ii. c. xiii. and Beveridge in Can.

IX. 1. *Their sins.*] This seems more particularly to mean such offences or practices as incapacitated a man, according to the rules of the Church, for ordination. See Apost. Can. xvii. xviii. xix. xxii. which appear to be the Canons here referred to.

XI. 1. *Licinius.*] Licinius, who, after the defeat and death of Maxentius, A. D. 312, and of Maximin, A. D. 313, shared the empire with Constantine, was at first favourably disposed towards the Christians, and, in conjunction with Constantine, issued a decree, A. D. 312, granting to them full power to live according to their own laws and institutions; which power was specified still more clearly in another edict, drawn up at Milan in the following year. The joy of the Christians at these favourable events was however soon interrupted by the war which broke out between Licinius and Constantine. Licinius being defeated, A. D. 314, made a treaty with Constantine, which he observed for some years, but then broke out in another war. In order to engage the friends of the old superstition on his side, he cruelly persecuted the Christians. This persecution commenced about A. D. 320, and lasted till the final overthrow of Licinius, A. D. 324, the year before the assembling of the Council of Nice.

2. *The hearers.*] The three classes of penitents mentioned in this Canon were those who, according to the penitential discipline of the primitive Church, were permitted to enter into the body of the Church, and to join in certain parts of the service. There was also another class, not mentioned in the present Canon, who were called συγκλαίοντες, flentes, or weepers, and who were not allowed that privilege, but stood or lay without the gates of the church, sometimes covered with sackcloth and ashes, begging the prayers of the faithful as they passed in.

This class is called in some of the other Canons χειμαζομένοι, hybernantes, on account of their being thus obliged to remain without the church, exposed to the weather. It may help to the better understanding of this and the other Canons which notice the different orders of penitents, to give a short account of the usual form and arrangement of the ancient Churches, as well as of the different orders of penitents themselves.

Before the church, there was commonly either an open area surrounded with porticos, called μεσαύλιον, or atrium, with a pool of water, called cantharus or phiala, in the centre, or sometimes only an open portico, or προπύλαιον. This was the place in which the first and lowest order of penitents, the weepers, stood exposed to the weather.

The church itself usually consisted of three divisions within, besides these exterior courts and porch. The first part after passing through "the great gates," or doors of the building, was called the Narthex in Greek, and Ferula in Latin, and was a narrow vestibule extending the whole width of the church. In this part to which Jews and Gentiles, and in most places even heretics and schismatics were admitted, stood the Catechumens, and the Energumens, or those afflicted with evil spirits, and the second class of penitents (the first mentioned in the Canon) who were called the ἀκροώμενοι, audientes, or hearers. These were allowed to hear the Scriptures read, and the Sermon preached, but were obliged to depart before the Common Prayers began, with the Catechumens, and the others who went by the general name of hearers only.

The second division, or main body of the church, was called the Naos or Nave. This was separated from the Narthex by rails of wood, with gates in the centre, which were called "the beautiful or royal gates." In the middle of the Nave, but rather towards the lower or entrance part of it, stood the Ambo, or reading desk, the place for the readers and singers, to which they went up by steps, whence the name, Ambo. Before coming to the Ambo, in the lowest part of the Nave and just after passing the royal gates, was the place for the third order of penitents, called in Greek γονυκλίνοντες, or ὑποπίπτοντες, and in Latin Genuflectentes or Prostrati, i. e. kneelers

or prostrators, because they were allowed to remain and join in certain prayers particularly made for them, whilst they were kneeling, or prostrate on the ground. In the other parts of the Nave stood the believers or faithful, i. e. those persons who were in full communion with the Church, the men and women generally on opposite sides, though in some places the men were below, and the women in galleries above. Amongst these were the fourth class of penitents, who were called συνεστῶτες, consistentes, i. e. co-standers, because they were allowed to stand with the faithful, and to remain and hear the prayers of the Church, after the Catechumens and the other penitents were dismissed, and to be present whilst the faithful offered and communicated, though they might not themselves make their offerings, nor partake of the Holy Communion. This class of penitents are frequently mentioned in the Canons, as communicating in prayers, or without the oblation; and it was the last grade to be passed through previous to the being admitted again to full communion.

At the upper end of the body of the Church, and divided from it by rails which were called Cancelli, was that part which we now call the Chancel. This was anciently called by several names, as Bema or tribunal, from its being raised above the body of the Church, and Sacrarium or sanctuary. It was also called Apsis and Concha Bematis, from its semicircular end. In this part stood the Altar, or holy Table, (which names were indifferently used in the primitive Church,) behind which, and against the wall of the Chancel, was the Bishop's throne, with the seats of the Presbyters on each side of it. On one side of the Chancel was the repository for the sacred utensils and vestments, called the Diaconicum, and answering to our Vestry; and on the other the Prothesis, a side table, or place, where the bread and wine were deposited before they were offered on the Altar. The gates in the Chancel rail were called, the holy gates, and none but the higher orders of the Clergy, i. e. Bishops, Priests, and Deacons, were allowed to enter within them. The Emperor indeed was permitted to do so for the purpose of making his offering at the Altar, but then he was

obliged to retire immediately, and to receive the Communion without. For a full account of the various particulars mentioned in this note, both as regards the ancient Churches, and the course of penitential discipline, see Beveridge on the Canon, and Bingham, b. viii. c. 3. and b. xviii.

XII. 1. *Those who have been called.*] This Canon apparently relates to those of the military order, who had lapsed in the persecution of Licinius spoken of in the preceding Canon. Licinius, as Eusebius relates, issued an edict, that all of the military order should be deprived of their offices and rank, who would not sacrifice to the heathen gods. Many Christians rather than do this, "laid aside their girdles," i. e. gave up their station in the army, and retired from the military life; but afterwards some of them, as appears from the Canon, sought again their former employments, and so denied their Christian profession, and apostatized from Christ. They were therefore subjected to a longer penance than the persons mentioned in the preceding Canon.

XIII. 1. *Concerning those.*] This Canon seems to have been introduced with particular reference to the persons mentioned in the two preceding Canons, and to whom very long terms of penitence had been assigned. It was however the general practice of the Church, not to deny to any penitents, who were in imminent danger of death, the participation of the Eucharist, which was in such cases termed, as in this Canon, ἐφόδιον, viaticum, i. e. the preparation or provision for their journey to the other world. In some places indeed, and particularly in the Spanish Churches, certain very great offenders were excluded from this token of reconciliation; but not even the Novatian heretics denied that even the greatest sinners would have their sins forgiven by God, if their repentance was sincere, although they would not give them the Eucharist as a token of their reconciliation in this life.

2. *In prayers only.*] According to this Canon, a penitent who had received the Eucharist, in the expectation of death, was, if he recovered, to be reduced to the fourth class of penitents, the co-standers, for the remainder of the time which

had been assigned for his penance. According to other Canons, such persons were to be reduced to the class of prostrators, or to that class in which they had been when they received the Eucharist, and to go regularly through their penance. See Bingham, b. xviii. c. 4. s. 3.

XIV. 1. *The Catechumens.*] The Catechumens, as Bingham shews, were divided into four classes. 1. Those who were under private instruction only, and not yet publicly received as Catechumens in the Church. 2. The Hearers, who were permitted to hear the Scriptures read, and the Sermon preached, but not to remain for any of the prayers, not even for those which related to the other classes of Catechumens. 3. The Kneelers, who remained during the prayers for the Catechumens, which immediately followed the Bishop's Sermon, together with those for the Energumens and Penitents. Together with these prayers, they received the imposition of hands, kneeling. 4. The Competentes, or Electi, called in Greek, βαπτιζόμενοι, or φωτιζόμενοι, who were the immediate candidates for Baptism, and had received the Bishop's examination and approval, whence their names. The second and third of these classes are those mentioned in this Canon. Bingham, b. x. c. 2.

XV. 1. *To another.*] This was the general rule of the ancient Church, though it might be departed from on some particular occasions, when the good of the Church, or some other weighty cause, seemed to require it. See Beveridge on the Can. and on Apost. Can. 14.

XVI. 1. *Parish.*] i. e. Diocese as we now call it. See note 4. on the Synodical Epistle.

2. *Without communion.*] This expression, when applied to the Clergy as in this Canon, is not to be understood as forbidding the Eucharist to be given to them, but as prohibiting their performing any part of their ecclesiastical functions, and rendering them incapable of receiving any ecclesiastical office from the Bishop of the city to which they had removed. Zonaras, and from him Beveridge, say, that there were two sorts of excommunication; the one from receiving the Eucharist, which applied to laymen; the other from performing any

ecclesiastical offices, which was proper to the Clergy. See Apost. Can. 15, and 25. Before a Clergyman was subjected to the former of these, he was deposed from his rank, and reduced to that of a layman.

XVII. 1. *The hundredth part.*] ἑκατοστάς. This was the common rate of usury amongst the ancients, according to which a sum equal to the hundredth part of the principal was to be paid monthly, which is equivalent to twelve per cent. per annum.

2. *The whole and a half.*] ἡμιολίους. The Greek Scholiasts upon this Canon explain this expression as meaning the half of the usual interest, that is, six per cent.; but Beveridge shews from various authors, that the real meaning of the word is the whole and a half, and that the expression refers to a sort of usury which was most commonly exacted when the thing lent was in kind, as corn or wine, the return for which was the whole amount lent, and one half in addition.

XVIII. 1. *Deacons.*] Although the Deacons were always reckoned amongst the superior orders of the Clergy, and even at times spoken of as having a share in the Priesthood, yet they were always considered inferior to Presbyters, and not allowed to perform the more solemn parts of divine service. The fourth Council of Carthage says expressly, that Deacons are not ordained to the Priesthood, but only to the Ministry. They were therefore never allowed to offer the bread and wine on the Altar, or to consecrate them, but only to receive the people's offerings, and present them to the Priest, who presented them to God at the Altar, after which the Deacon repeated publicly the names of the offerers. The Deacons also, when the Bishop or Presbyter had offered and consecrated the bread and wine, assisted him in the distribution of them to the people present, and carried them to those who were sick at their own houses. For a full account of all the duties of Deacons, see Bingham, b. ii. c. 20.

2. *Sit amongst the Presbyters.*] This relates particularly to sitting amongst the Presbyters, in the Bema or Chancel, during divine service.

XIX. 1. *The Paulianists.*] The Paulianists derived their

name from Paulus Samosatensis, who was elected Bishop of Antioch, A. D. 260. He maintained, amongst other errors, that our Lord was a mere man, and had not come down from heaven. He was condemned and deposed by a Council at Antioch, A. D. 272. The Canon requires the Paulianists to be rebaptized, because in baptizing they did not use the only lawful form, according to our Saviour's command, "In the name of the Father, the Son, and the Holy Ghost." This indeed was a general rule in the ancient Church applicable to all heretics, that those who did not use that form should be baptized on their admission into the Church, but that those who did use it should be admitted by imposition of hands without any fresh baptism.

2. *Deaconesses.*] The office of Deaconess was of primitive, and apparently of apostolical, institution. St. Paul gives the name to Phœbe, a servant, as we translate it, of the Church of Cenchrea, Rom. xvi. 1. The original word is διάκονος, Deaconess, answering to the Latin word Ministra, by which name, Pliny says, the female servants of the Church were called. Plin. Ep. lib. x. ep. 97. A full account of all the particulars of their office, and of the manner of their ordination, is given by Bingham, b. ii. c. 22. The general rule was, that they were chosen from amongst the widows or virgins of the Church, and that they were not to be ordained till sixty years old, though some Canons allowed it at fifty, and even forty. Their ordination was performed by imposition of hands; but it was not such an ordination as conferred an authority to discharge any priestly office. The offices which they had to perform were these: 1. To assist at the baptism of women. 2. To be a sort of private Catechists to the female Catechumens. 3. To visit and attend women who were sick or in distress. 4. To minister to Martyrs and Confessors in prison. 5. To attend the women's gate in the Church. 6. To preside over the widows. The office was not abolished throughout the Church at once, but in different places at different times. It continued in the Greek Church longer than in the Latin, and in some parts of the Latin longer than in others. There are indeed early Councils in some, both of the Eastern and Western

Churches, forbidding any more to be ordained; but they existed at Constantinople as late as the twelfth century, and were not quite extinct in all the Western Churches before the tenth or eleventh. There is some difficulty in understanding the part of this Canon relating to them, but it appears from it that there were two orders; those who were Deaconesses by ordination, and those who were only so in dress, ἐν τῷ σχήματι. Zonaras explains these latter words by a reference to the virgins of the Church, from amongst whom the Deaconesses were sometimes chosen and ordained when not less than forty years old. They, however, he says, received a certain dress from the Bishop, when twenty-five years old, without any imposition of hands. Although therefore they were Deaconesses in dress, they were still only of the laity. This explanation, if well-grounded, gives an intelligible sense to the Canon.

XX. 1. *Kneel.*] Although kneeling was the common posture for prayer in the primitive Church, yet the custom had prevailed, even from the earliest times, of standing at prayer on the Lord's-day, and during the fifty days between Easter and Pentecost. Tertullian, in a passage in his treatise De Coronâ Militis, which is often quoted, mentions it amongst other observances, which, though not expressly commanded in Scripture, yet were universally practised upon the authority of tradition. "We consider it unlawful," he says, "to fast, or to pray kneeling, upon the Lord's-day; we enjoy the same liberty from Easter-day to that of Pentecost." De Cor. Mil. s. 3. 4. Many other of the Fathers notice the same practice, the reason of which, as given by Augustin and others, was to commemorate the resurrection of our Lord, and to signify the rest and joy of our own resurrection, which that of our Lord assured. This Canon, as Beveridge observes, is a proof of the importance formerly attached to an uniformity of sacred rites throughout the Church, which made the Nicene Fathers thus sanction and enforce by their authority, a practice which in itself is indifferent, and not commanded directly or indirectly in Scripture, and assign this as their reason for doing so; "in order that all things may be observed in like manner in every parish," or diocese.

These twenty are all the genuine Canons of the Council of Nice. A second volume containing eighty-four Canons is indeed added in an Arabic collection by Joseph Egyptius, but Beveridge shows that it is utterly destitute of any pretensions to being genuine.

An attempt was also made in the beginning of the fifth century by Zosimus, the then Bishop of Rome, to pass off the Canons of the Council of Sardica as Canons of the Council of Nice; and as Romish writers in later days have alleged those Canons as establishing the Pope's claim to the right of receiving appeals, and have pretended that they are to be considered as at least an appendix to those of Nice, it may be as well to give some account of them, and of the attempt alluded to above; the history of which establishes beyond doubt the fact of the genuine Canons of Nice being only twenty in number, and at the same time shows the very high degree of reverence which those Canons received in the Church.

"Athanasius, Bishop of Alexandria, and several others, being deposed by the Arian party, which prevailed in the East through the countenance which the Emperor Constantius gave to their cause, took refuge at Rome. Julius, Bishop of that city, heard their cause in a Synod assembled for that purpose, A. D. 340, and decided in favour of them, that they ought to be restored to their sees; and wrote to the Eastern Bishops, requiring them to restore them accordingly. When this was refused, Constans, Emperor of the West, espoused their cause, and threatened Constantius with a war in case he did not oblige the Bishops to recall their sentence, and permit Athanasius and his associates to return to their bishoprics. Hereupon, by the joint consent of both Emperors, a Synod was appointed to meet at Sardica in Illyricum, to give a final decision to this dispute. The Eastern Bishops, to the number of seventy-six, came to Sardica; but the great majority of them, being Arians, refused to assemble with the Western, who were orthodox, and went and formed an assembly of their own, at Philippopolis in Thrace. The Western, with Athanasius and the other refugees, held a Synod at Sardica, A. D. 347, where they absolved Athanasius and the other

orthodox Bishops from the sentence of deposition, and for their further security made the Canons in question. This Council was intended to be a general one, being called by the Emperors both of the East and the West, and designed to consist of the Bishops of both parts; but in the event by the secession of the Eastern Bishops, it came to pass that it was really a Western Synod only; and therefore its Canons were never received into the code of the universal Church." Johnson's Clergyman's Vade Mecum, vol. ii. p. 157.

Amongst other things enacted by these Canons, it was provided, that in the event of any Bishop considering himself aggrieved by the sentence of the Bishops of his province, he might apply to the Bishop of Rome, who should write to the Bishops in the neighbourhood of the province of the aggrieved Bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some Presbyters of his own Church to assist at the rehearing. These privileges indeed were not allowed to the Bishop of Rome by the Sardican Fathers as a matter of right, but of favour; as appears from the words of Hosius, Bishop of Corduba, in proposing the Canon to the Synod. "Hosius, Bishop, said: If any Bishop thinks that his cause has been misjudged, in order that it may be judged again, if it seems right to your love, let us honour the memory of the Apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome, in order that a new trial may, if proper, be had." And at the end of the Canons relating to the subject it is added, "The Bishops answered, We approve of what has been said." It is probable, indeed, as Richerius in his History of Councils observes, that these Canons were only provisional, and intended for the security of the Eastern orthodox Bishops against the Arians, and that the privilege conferred upon the Bishop of Rome in them, was not meant to be given to the see of Rome, but only to the then Bishop Julius, who is expressly mentioned in them; and consequently that they were only designed for the case then before the Council.

An attempt however was made, at the beginning of the fifth century, by Zosimus, Bishop of Rome, to establish his au-

thority in the African Churches, by means of these Canons, on the following occasion. Apiarius, a Presbyter of the Church of Sicca in Africa, having been deposed by his Bishop for gross immoralities, fled to Rome, A. D. 415, and was received to communion by Zosimus. Zosimus further sent legates into Africa, to the Bishops there, desiring that Apiarius's cause should be heard over again; asserting that the Bishops of Rome had the privilege of requiring such rehearings conferred upon them by the Canons of Nice. The African Bishops, to the number of two hundred and seventeen, being assembled in Synod at Carthage, received these legates, who declared the cause of their coming, and, in proof of the authority claimed by the Pope, quoted the Sardican Canons, which they alleged as genuine Canons of the Council of Nice. The African Bishops said in their answers, that they acknowledged the authority of the Nicene Canons, and were ready to abide implicitly by them; but that as regarded those which the legates alleged, they were not to be found in the copies of the Nicene Canons, which were brought to Africa by Cæcilian, Bishop of Carthage, who was present at the Council of Nice, nor in any other copies that they had ever seen. That however they would send to the Bishops of Constantinople, Antioch, and Alexandria, who must have the genuine Canons, and, if it should appear that the alleged Canons were genuine, they would submit to them. They sent accordingly, and received answers from Atticus Bishop of Constantinople, and Cyril of Alexandria, with copies of the genuine Canons. By these answers it was indisputably proved, that the twenty Canons alone were genuine, and that no others had ever been known or heard of. The matter however was not finally settled for several years, in the course of which Zosimus and his successor Boniface died; and it was closed by a letter from the African Bishops to Celestine, then Bishop of Rome, in which they assert the independence of their own, and all other Churches, and deny the pretended right of hearing appeals claimed by the Bishop of Rome; and further exhort him not to do or attempt any thing contrary to the Canons of the Church, either by receiving into communion persons who had been excommunicated by their own Bishops, or by interfering in

any way with the privileges of other Churches. For a full account of the particulars contained in this note, see the account of the Synod of Sardica, and of those of Carthage, in the collections of Councils. The Canons of Sardica are translated by Johnson, and inserted in the Clergyman's Vade Mecum.

THE COUNCIL OF CONSTANTINOPLE.

The second Œcumenical Council was assembled at Constantinople, A. D. 381, by the Emperor Theodosius the elder, to appease the troubles of the East, occasioned by the various heresies of the Arians, and those of the Macedonians, and others. It was attended by 150 oriental Bishops, and Timothy of Alexandria and other persons successively presided in it.

The Council solemnly confirmed the Nicene Creed, but made some additions to the statements respecting the Incarnation of our Lord, and the Divinity of the Holy Ghost. It omitted the anathema at the end of the Creed, but added the Articles respecting the Church, &c. Further, it anathematized various heresies, and made some rules of discipline. The Synod addressed a letter to the Emperor Theodosius, informing him of their decrees, and requesting him to authorize the publication of them, which he did, by an edict commanding all Churches to be delivered to Bishops who held the orthodox doctrines of the Trinity. The Creed as enlarged by this Council has now universally superseded the original form of the Nicene Creed, but inasmuch as it professed to be and is substantially the same, not introducing any new doctrine, but only defining more clearly some articles of doctrine against

new heresies, and adding those articles respecting the Church, which were probably omitted in the Nicene Creed only because the particular object of that Creed was to counteract the Arian heresies respecting the Divinity of our Lord, the enlarged form still commonly retains the name of the Nicene Creed.

The authentic records of this Council are, the Synodal Epistle to the Emperor, the Creed, and the Seven Canons. Palmer's Treatise on the Church, vol. ii. p. 197.

THE CONSTANTINOPOLITAN CREED.

We believe in one God, the Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, Light of light, very God of very God, begotten not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and made man, and crucified for us under Pontius Pilate, and suffered, and was buried; and rose again on the third day, according to the Scriptures; and ascended into heaven, and is seated on the right hand of the Father; and will come again with glory to judge the living and dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father, who with the Father and the Son is together worshipped and together glorified, who spake by the Prophets. In one, holy, Catholic, and Apostolic Church. We acknowledge one

Baptism for the remission of sins, we look for the resurrection of the dead, and the life of the world to come. Amen.

Walchius notices only three ancient Greek copies of this Creed. The first in the Acts of the Council of Constantinople, and the other two in the Acts of the Council of Chalcedon. He gives several old Latin versions of it; 1. from monuments of the old Roman Church, viz. the Code of the Canons of the Roman Church, the Sacramentary of Gelasius, the version of Dionysius Exiguus, and the interpretation of Isidore Mercator. There are various readings of no material consequence in these different renderings, but in none of them, nor in any of the Greek copies, do the words expressing the procession of the Spirit from the Son as well as the Father occur. 2. A Latin version from the Acts of the third Council of Toledo, A. D. 589, in which the words "Filioque" do occur, and 3. and 4. the Latin versions in the Acts of the Council of Chalcedon, in which they do not.

The question respecting the insertion of the words "and from the Son" into the Creed is involved in much obscurity; indeed there is no satisfactory evidence as to when, or by whom, the addition was first made. As regards the doctrine itself, it is to be observed, that many of the Latin Fathers as early as the beginning of the fifth century, assert in express terms that the Holy Spirit proceeds from the Son as well as the Father, (see quotations to this effect from Hilary, Ambrose, Paulinus, Augustin, Fulgentius, Prudentius, Leo, and Vigilius, in Pearson on the eighth Article of the Creed, and others from Augustin particularly, in Forbes

Instruct. Theolog. l. i. c. 6.) None of the Greek Fathers however allowed in express terms that the Spirit proceeded (ἐκπορεύεσθαι) from the Son, though, as Pearson and others show, the expressions which they did use, of the Spirit's receiving of the Son, and being sent by the Son, were tantamount to what the Latins meant by proceeding from Him. The Greeks however preferred, in the use of the particular word, proceeding, to confine it, as the Scriptures do, to the Father.

As regards the admission of the words into the Creed itself, it is hardly necessary to state, that they are not to be found in any of the Greek copies of the Creed as it was recited in any of the Councils in which the Greeks took a part. It is true, indeed, that in the Council of Florence, A.D. 1439, the Romans produced a very old Latin MS. as they asserted, of the Acts of the second Council of Nice, called the seventh General, in which the additional words were to be found; but this was probably a forgery, as in the original Acts of the Council in Greek, the words do not occur. It is now however generally acknowledged, that the addition was first made by the Latins, and the earliest instance of it that has been produced is that in the Acts of the third Council of Toledo, A. D. 589, mentioned above. This Council was held for the purpose of reconciling the Arian Goths to the Catholic Church, and was attended by the Bishops of the whole of Spain and France; and in the copy of the Creed inserted in the Acts of that Council, as it appears in most of the MSS. the additional words are found. It is right however to observe, that they are not found in all the copies, and Bellarmine himself (t. i. c. 21.) says expressly, that in this Council the Creed is read without the addition, and that the eighth

Council of Toledo, (to be mentioned below,) is the first instance in which it occurs. On the other hand it is to be observed, that both in the speech of King Reccaredus to the Council, and in the Confession of faith made by the Bishops and Presbyters of the Goths, the Holy Spirit is said to proceed from the Father *and the Son*, without any intimation of this being different from the Creed, which if the Creed had been produced in the same Council without the additional words could hardly have been avoided. The fourth Council of Toledo, A. D. 633, does not contain a copy of the Creed, but in the first chapter is a profession of faith by the Council, which, from the similarity of the expressions, Waterland, and other authors before him, suppose to be taken from the Athanasian Creed, which Creed Waterland considers to have been composed by Hilary of Arles, about A. D. 430, and which is now generally allowed to have been composed in France, and before the date of this Council. Other Councils of Toledo which do not contain the Nicene Creed itself, begin with a similar confession of faith, in which the procession from the Son as well as the Father occurs; as the sixth, A. D. 638, and the eleventh, A. D. 675. In the eighth Council of Toledo, A. D. 653, the Nicene Creed is inserted, as being that treatise of the true faith which was used at Baptism, and was recited in the sacred solemnities of the Mass; (the expressions are, unde sacræ sumpsimus nativitatis exordium—sicut denique in sacris missarum solemnitatibus concordi voce profitemur;) and in this copy the words, and from the Son, certainly do occur. They occur also in the copy of the Creed in the Council of Merida, A. D. 666, in the third Council of Braga, A. D. 675, as also in the twelfth,

thirteenth, fifteenth, and seventeenth of Toledo, A.D. 681, 683, 688, and 694. In the Synodal letter of an English Council, A. D. 679, which is preserved by Bede, and inserted in the Collection of Councils, the Spirit is said to proceed in an unspeakable manner from the Father and the Son. In the copy of the Creed, as inserted in the Acts of the Council of Friuli, A.D. 791, the addition occurs; and Paulinus, Bishop of Aquileia, who presided in the Council, in his address to the Bishops, after saying, that the Nicene Creed in the Articles respecting the Holy Ghost only said, "And in the Holy Ghost," and that the Constantinopolitan Fathers professed to hold inviolate the Nicene faith, adds, "Nevertheless they filled up by way of explanation their meaning, and confess that they believe in the Holy Ghost, the Lord, and Giver of life, proceeding from the Father, to be worshipped and glorified with the Father and the Son, for these and the following words are not to be found in the Nicene Creed. Moreover afterwards on account of those heretics who murmur that the Holy Spirit is of the Father alone, and proceeds from the Father only, it was added, who proceeds from the Father and the Son. And yet these holy Fathers are not to be blamed as if they added any thing to the Nicene Creed, &c." There is only one other Latin Council, held during the above period, in which there is a copy of the Creed, and that is a Council at Rome under Martin I. A.D. 642, in this the words, "from the Son," do not occur.

In the year 809, a Council was held at Aix la Chapelle, under Charlemagne, and deputies were sent to Leo III. Bishop of Rome, to obtain his sanction to the practice which had prevailed for some time in the Gallican Churches, of singing or reciting the Creed in

the time of divine service, with the addition of the words, " and from the Son," which had not then been made at Rome. The account of the conference of the Deputies with Leo is inserted in the collection of Councils. (Concil. Aquisgranense, A. D. 809.) The Pope allowed the singing or reciting the Creed, but would not sanction the addition, " from the Son," notwithstanding all the arguments of the Deputies. On the contrary, he caused two copies of the Creed, without these words, one in Greek and one in Latin, engraven on two silver tablets, to be hung up in the Basilica of St. Peter, at Rome, as authentic memorials of the true reading. Leo's successors however were not equally firm in resisting the addition, for not long after his time, and probably, as Pearson states, by Nicholas I. who was Bishop from 858 to 867, the words were admitted into the Creed, and the addition was made a principal pretext for the unhappy schism which took place shortly afterwards between the East and the West.

From the above statement it seems tolerably certain that the addition to the Creed was first made in the Spanish or Gallican Churches, probably the former; and if Waterland's opinion respecting the origin and early reception of the Athanasian Creed in the Churches of Gaul and Spain be correct, it may not be an improbable conjecture, that the words having been at the first inserted in that Creed by the composer of it, they were subsequently admitted also by the Bishops of Gaul and Spain, which latter were particularly engaged in contests with the Arians, into that of Nice. See Walchius, p. 93. The Acts of the different Councils in any of the collections. Pearson on the Creed, Article viii. And Waterland on the Athanasian Creed.

THE SYNODAL EPISTLE, WITH THE CANONS ANNEXED.

To the most religious and pious Emperor Theodosius, the holy Synod of Bishops assembled from different provinces in Constantinople.

We begin our letter to your Piety with thanksgiving to God, who has established the dominion of your Piety, for the common peace of the Churches, and the confirmation of the sound faith. And having thus rendered to God the thanksgiving which is due to Him, we proceed to relate to your Piety the things which have been done in the holy Synod. Having then assembled at Constantinople according to the letter of your Piety, we in the first place renewed our mutual regard for each other, and then pronounced some short definitions, ratifying the faith of the Nicene Fathers, and anathematizing the heretics which have sprung up contrary to it. In addition to this we have established certain Canons for the right ordering of the Churches, all of which we have subjoined to this our letter. We pray therefore your Clemency, that the decree may be confirmed by the letter of your Piety, that as you have honoured the Church by the letters calling us together, so also you may ratify the conclusion of what has been decreed. But the Lord establish your dominion in peace and righteousness, and prolong it from generation to generation, and add unto the earthly power the enjoyment also of the heavenly kingdom. May God grant unto the world according to the vows of the Saints, that you may prosper and excel in all good things, as being indeed a most religious and most pious Sovereign.

Canon I. The Bishops who, by the grace of God, assembled in Constantinople, from different provinces, in pursuance of the summons of the most religious Emperor Theodosius, have decreed as follows. That the faith of the 318 Fathers who assembled at Nicæa in Bithynia, is not to be made void, but shall continue established; and that every heresy shall be anathematized, and especially that of the Eunomians or Eudoxians, and that of the Semiarians or Pneumatomachi, and that of the Sabellians, and that of the Marcellians, and that of the Photinians, and that of the Apollinarians (1).

II. The Bishops (1) must not go beyond their Dioceses, and enter upon Churches without their borders, nor bring confusion into the Churches; but according to the Canons, the Bishop of Alexandria must have the sole administration of the affairs of Egypt, and the Bishops of the East must administer the East only, the privileges which were assigned to the Church of Antioch by the Canons made at Nice being preserved; and the Bishops of the Asian Diocese must administer the affairs of the Asian only; and those of the Pontic Diocese the affairs of the Pontic only; and those of Thrace the affairs of Thrace only. Moreover, Bishops may not without being called go beyond the bounds of their Diocese for the purpose of ordaining, or any other Ecclesiastical function. The above-written Canon respecting the Dioceses being observed, it is plain that the Synod of each Province must administer the affairs of the Province, according to what was decreed at Nice. But the Churches of God which are amongst the Barbarians must be administered according to the customs of the Fathers which have prevailed.

III. The Bishop of Constantinople shall have the

Primacy of honour (1) after the Bishop of Rome, because that Constantinople is new Rome.

IV. With respect to Maximus the Cynic (1) and the disorder which took place in Constantinople on his account, it is decreed that Maximus neither was nor is a Bishop, and that those who have been ordained by him, are not in any rank whatever of the Clergy; and all things which have been done either about him or by him are made void.

V. As regards the book of the Western Bishops (1), we have also received those in Antioch who confess the one Divinity of the Father, and Son, and Holy Ghost.

VI. Since some persons, from a wish to confound and overthrow the good order of the Church, do contentiously and falsely frame charges against orthodox Bishops who have the administration of the Churches, attempting nothing else but to stain the reputation of the Priests, and excite tumults amongst a peaceable people; on this account the Holy Synod of Bishops assembled at Constantinople (1) has determined not to admit accusers without inquiry; and neither to allow all persons to make accusation against the rulers of the Church, nor to exclude all from doing so. If then any person brings against a Bishop any private charge, i. e. relating to his own affairs, as that he has been defrauded, or suffered any other thing contrary to justice from him, in such accusations neither the person of the accuser nor his religion is to be inquired into; for it is by all means necessary that the conscience of the Bishop should be clear, and that he who complains of being injured should obtain his rights, of whatever religion he may be. But if the accusation brought against the Bishop be ecclesiastical, then it is necessary that the persons of the

accusers should be examined; that, in the first place, heretics (2) may not be allowed to make charges concerning ecclesiastical matters against orthodox Bishops. And we include under the name of heretics, those who have been formerly cast off by the Church, and those who have since been anathematized by us, and in addition to these, those also, who do indeed pretend to confess the sound faith, but have separated themselves, and formed congregations in opposition to our Canonical Bishops (3). Moreover also, if there are any that have been condemned, and cast out of the Church, or excommunicated for any faults, whether they are of the Clergy or Laity, such persons may not accuse a Bishop before they have first cleared themselves of their own offences. In like manner also those who are under a prior accusation must not be admitted as accusers of a Bishop, or any other of the Clergy, before they have proved themselves innocent of the charges which have been brought against them. If however any persons being neither heretics, nor excommunicate, nor condemned, nor under accusation for any faults, shall say that they have certain ecclesiastical accusations against the Bishop, the Holy Synod orders them, first to advance their charges before all the Bishops of the Province, and to prove before them the accusations which they bring against the Bishop. But if it should happen that the Bishops of the Province are unable to set to rights the matters charged against the Bishop, then they must have recourse to the greater Synod of the Bishops of the Diocese called together for this purpose. They must not however advance the charges before they have agreed in writing to submit to an equal penalty, if, upon examination of the matter, they should

be convicted of bringing false charges against the Bishops whom they accuse. But if any one, disregarding what has been decreed with respect to the before specified matters, shall dare either to address the Emperor, or the secular judicatures, or to trouble an Œcumenical Synod, dishonouring all the Bishops of the Diocese, such a person is not by any means to be admitted to make accusations, as insulting the Canons, and destroying the good order of the Church.

VII. As regards those heretics (1) who come over to the orthodox faith, and the part of those who are saved, we receive them according to the following order and custom. We receive the Arians, and Macedonians, and Sabbatians, and Novatians, who call themselves Cathari and Aristeri, and the Quartodecimans or Tetradites, and the Apollinarians, upon their giving in a written renunciation of their errors, and anathematizing every heresy, which does not agree in opinion with the Holy Catholic and Apostolic Church of God: and having first sealed them, or anointed them with the holy ointment, upon the forehead, and eyes, and nostrils, and ears, we say, The seal of the gift of the Holy Spirit. But the Eunomians who baptize with one immersion, and the Montanists who are here called Phrygians, and the Sabellians who teach the identity of the Father and the Son, and do besides many other pernicious things; and the followers of all the other heresies, (for there are many in these parts, especially those who come from the country of the Galatians,) all of these, if they wish to be joined to the orthodox faith, we receive as heathens, and on the first day we make them Christians (2); on the second, Catechumens; then on the third we exorcise them with blowing three times in their faces and ears;

and then we instruct them, and oblige them to remain some time in the church and hear the Scriptures, and then we baptize them.

NOTES UPON THE CANONS.

I. 1. *Every heresy.*] In the edition of the Canons of this Council, as contained in the collection of Councils, the two first heresies anathematized are, "that of the Eunomians or Anomœans, and Arians or Eudoxians." The tenets of the different heretics mentioned in this Canon are as follows.

The Eunomians were so called from Eunomius, a disciple of Aetius, (from whom this sect were also sometimes called Aetians,) and Bishop of Cyzicus, the Metropolis of the Province of Hellespont. The tenets of Eunomius were those of the more rigid Arians. He taught that the Son was of a different substance from the Father, (whence the name of Anomœans or dissimilar,) that the Son was created by the Father, and the Holy Ghost by the Son; and that the Holy Ghost is destitute of all divinity, or creative power.

The Eudoxians derived their name from Eudoxius, who was Bishop first of Germanicia in the Province of Euphrates, afterwards of Antioch, and lastly of Constantinople. Their tenets were in all respects the same as those of the Eunomians.

The Semi-arians or Pneumatomachi. The Semi-arians were properly those who neither agreed with the Catholics in holding that the Son is of the same substance (ὁμοούσιον) with the Father, nor with the rigid Arians in asserting that he is altogether dissimilar, (ἀνόμοιον,) but maintained that he is, although a creature, yet of a different nature from all other creatures, and in a peculiar manner like to the Father, (ὁμοιούσιον,) but that the Holy Ghost is in all respects a creature, and different from the Father and the Son. On this account they are classed with the Pneumatomachi in the Canon. The Pneumatomachi, properly so called, were orthodox in their opinions respecting the Father and the Son, and held that they were of one and the same substance, but they would not acknowledge this of the Holy Ghost, whom they asserted to be

a mere creature. Augustin, Hær. 52. says, that some persons called them Semi-arians on this account, as agreeing partly with the orthodox and partly with the Arians. The founder of this sect was Macedonius, Bishop of Constantinople, from whom they were commonly called Macedonians. It was chiefly against these heretics that the Council of Constantinople was assembled by Theodosius, and two of the principal leaders of the sect, Eleusius Bishop of Cyzicus, and Marcian of Lampsacus, were present at it.

The Sabellians, from Sabellius, a native of Libya, held that the Son and the Holy Ghost are not only the same God with the Father, but the same Person; so that the Godhead is not only one in substance, but one in Person, and Father, Son, and Holy Ghost only three appellations of the same Person, who appeared or manifested himself at different times as Father, Son, and Holy Ghost, and who is therefore sometimes called the Father, sometimes the Son, and sometimes the Holy Ghost. They are therefore called by the Latin Fathers, Patripassians, since it necessarily follows from their doctrines that the Father was incarnate, and suffered on the Cross.

The Marcellians, so called from Marcellus, Bishop of Ancyra, in Galatia, who lived about or shortly after the time of the Council of Nice. He asserted that at the end of the world Christ would give up his kingdom and his subsistence, so that he would neither reign, nor subsist for ever, but be dissolved at the last into the Father. He founded his opinion upon 1 Cor. xv. 24—28. It was apparently to meet this heresy that the Constantinopolitan Fathers made that addition to the Nicene Creed, "of whose kingdom there shall be no end," as it was to meet the Macedonian heresy that they added the articles relating to the Holy Ghost.

The Photinians, from Photinus, a disciple of Marcellus, and afterwards Bishop of Sirmium. He maintained the absolute unity of the Godhead, denying any Trinity of Persons, or the Personality of the Word, or the Holy Ghost. He asserted that Christ was a mere man, and that he had the beginning of his existence from the Virgin Mary.

The Apollinarians, or Apollinaristans. Apollinarius was a

native of Laodicea, and taught that our Lord took our body without a rational or intellectual soul; and that his divine nature supplied the place of the soul, or at any rate of the intellectual faculty.

II. 1. *The Bishops must not go.*] The occasion of making this Canon was, that Meletius, an Eastern Bishop, had before the time of this Council, in conjunction with some others, ordained Gregory of Nazianzum, Bishop of Constantinople. And some time afterwards, Peter, Bishop of Alexandria, had sent some Bishops from Egypt who had ordained Maximus the Cynic, Bishop of the same see: to prevent such disorderly practices for the future, this Canon was made. It is observable that no mention is made in it of any particular powers being given to the Bishop of Constantinople, which city was in the Thracian Diocese. Indeed the only two Bishops expressly mentioned in the Canon to whom any particular authority is allowed in their respective Dioceses, are those of Alexandria and Antioch. For an account of the different Dioceses mentioned in this Canon, and of the Provinces contained in them, see Bingham, b. ix. c. i. s. 5.

III. 1. *Primacy of honour.*] It is clear, from no mention being made in the preceding Canon of any particular powers being given to the Bishop of Constantinople in the Diocese of Thrace, that the Primacy conferred by this Canon was only honorary; it is indeed expressly stated to be the Primacy of honour, (τὰ πρεσβεῖα τῆς τιμῆς,) not the Primacy of authority, nor even the Primacy generally. The expression therefore is merely equivalent to that which is used respecting the Bishop of Ælia or Jerusalem, in the 7th Nicene Canon, to whom an honorary precedence (ἀκολουθία τῆς τιμῆς) was given, which however did not interfere with the authority of his proper Metropolitan. It is true that afterwards the Bishops of Constantinople did by custom obtain a patriarchal power not only over the Thracian Diocese, but over the Pontic and Asian also, which power was confirmed to them by the Council of Chalcedon, as "a custom which had long prevailed," and expressly distinguished from the Primacy which was conferred by this Canon. This honorary Primacy, by virtue of which the Bishop

of Constantinople had the precedence of all the Bishops of the Church after the Bishop of Rome, is expressly stated to be given to him because Constantinople is new Rome, thus showing the nature and origin of the Primacy of Rome itself. This indeed is stated distinctly by the Emperor Justinian, Novell. 131. c. 2. "We decree, according to the decision of the Canons, that the most holy (Archbishop) of the elder Rome, should be altogether first of all the Priests, and that the most holy Archbishop of Constantinople, which is new Rome, should have the second rank after the most holy Apostolic throne of the elder Rome, and should be honoured before all others."

IV. 1. *Maximus the Cynic.*] This Maximus was an Egyptian by birth, and a Cynic philosopher. He was converted to the faith by Gregory Nazianzen, and baptized and ordained by him. Afterwards being led by ambition to desire the Bishopric of Constantinople, he suborned certain Egyptian Bishops, and brought them to Constantinople to elect and ordain him Bishop. Before however the ordination was completed, they were driven out of the Church by the people, and retired into a private house, where they performed the ordination. This whole transaction however was so completely at variance with all the laws and customs of the Church, that the Synod would not recognise it in any way, and therefore did not decree that Maximus should be deposed, but that all ecclesiastical acts done towards him, or by him, were utterly void and of none effect.

V. 1. *The Western Bishops.*] There are considerable doubts as to whether this and the two following Canons were made in the Œcumenical Council of Constantinople, or were added afterwards, and perhaps by a Council which was assembled the following year at the same place. They are not found in the old Latin version, nor in that of Dionysius Exiguus, nor in the Arabic version of Josephus Egyptius; and Socrates, Sozomen, and Theodoret, who have given a particular account of what was transacted at the Œcumenical Council, notice only the matters contained in the four preceding Canons, without any reference to what is contained in this and the two following ones. Beveridge therefore considers it probable that they were added afterwards. As regards the object of this 5th Canon,

none of the explanations given of it, (supposing it to be genuine,) are at all satisfactory; but supposing it to have been added afterwards, the explanation which Beveridge gives of it seems to be probable. When the Bishops were assembled at Constantinople the second time, they received a letter from certain Western Bishops, who were assembled in Synod at Rome, under Damasus, inviting them to meet at Rome. The Eastern Bishops however, unwilling to take so long a journey, wrote to the Bishops at Rome a synodal letter, which is to be found in Theodoret, Hist. Eccl. to explain the reason of their not coming, and to declare their faith in the one Divinity of the Father, the Son, and the Holy Ghost. And these their sentiments respecting the Trinity were, they say, more fully explained in the General Council of the preceding year, and still more particularly in a book or writing composed by a certain Synod held at Antioch, about that time. The present Canon therefore seems to be an epitome in matters of faith of this Synodal letter. According to this interpretation, the book of the Western Bishops means the letter which the Western Bishops sent to the Bishops of Constantinople inviting them to Rome, which invitation they declined, but returned a full exposition of their faith, to which they could have added nothing had they gone to Rome.

VI. 1. *Assembled at Constantinople.*] From this expression it appears that this Canon was made at a Synod held at Constantinople, though probably not the Œcumenical one.

2. *Heretics.*] The Canon includes under this title three classes of persons, who are distinguished in other ecclesiastical writings, heretics, schismatics, and maintainers of conventicles. Heretics, properly so called, were those who maintained doctrines and opinions contrary to the orthodox faith. Schismatics were those who separated from the Church on matters of discipline, and questions of doctrine, which were capable of being reconciled with the orthodox faith. Maintainers of conventicles were those who either amongst the Clergy or the Laity withdrew from their own Churches, and established private meetings.

3. *Canonical Bishops.*] Beveridge shows satisfactorily that the word Canonical (κανονικοῖς) is probably a corrupt reading,

inasmuch as that title, though proper to all the other Clergy, was never given to Bishops, and that we ought to read κοινωνικοῖς, the Bishops in communion with us, a phrase which is often used with reference to orthodox Bishops.

VII. 1. *As regards.*] There can be little doubt that this Canon is not genuine. It appears to have been taken from a certain letter which was written from Constantinople to Martyrius, who was Bishop of Antioch from A. D. 455 to 463, in which the writer gives an account of the manner and custom of receiving heretics in almost precisely the same words as those of this Canon. It seems very improbable that if this Canon had been made by the Œcumenical Council, the writer of that letter would have omitted all allusion to the Canon, and only stated that such was the "manner and custom." This letter, however, reduced to the form of a Canon by the omission of the beginning and ending of it, appears to have been added to the genuine Canons some time between the years 560 and 860, for it is not noticed by John of Antioch who wrote about the former year, but is noticed by Photius who flourished about the latter. It is inserted almost word for word in the 95th Canon of the Council in Trullo A. D. 692, but no notice is there taken of its having been established by any preceding Council. Most of the heresies mentioned in it have been noticed already; those which have not are the following.

Sabbatians. Sabbatius was a Presbyter who adopted the sentiments of Novatius, but as it is clear from the histories of Socrates and Sozomen, that he did not do so till at least eight years after the celebration of this Council, it is of course equally clear that this Canon could not have been framed by this Council.

Aristeri. This is probably a false reading for Aristi, i. e. the best. In the letter above mentioned the expression is Cathari and Catheroteri, i. e. the pure, and the more pure.

The Quartodecimans, or Tetradites, were those persons who persisted in observing the Easter festival with the Jews, on the fourteenth day of the first month, whatever day of the week it happened to be.

Montanists. One of the older sects, so called from Montanus, who embraced Christianity in the second century. He professed to be inspired in a peculiar way by the Holy Ghost, and to prophesy. He was supported in his errors by two women, Priscilla and Maximilla, who also pretended to prophesy. His heresy infected many persons, amongst others Tertullian, but being condemned by the Church, his followers formed a sect remarkable for extreme austerity. But although they asserted that the Holy Ghost had inspired Montanus to introduce a system of greater perfection than the Church had before known, and condemned those who would not join them as carnal, they did not at first innovate in any of the Articles of the Creed. This sect lasted a long time, and spread much in Phrygia and the neighbouring districts, whence they were called Phryges and Cataphryges, and latterly adopted the errors of Sabellius respecting the Trinity.

2. *Make them Christians.*] According to the language of the ancient Church, the name Christian was never allowed to any heretics, but they were always spoken of as heathen. It was however, in a certain sense, applied to Catechumens, who although not perfect Christians before baptism, were still considered as belonging to the Church, and therefore Christians of an inferior and imperfect sort. The meaning of the expression in the Canon seems therefore to be, that the heretics who before their conversion were accounted and called heathens, were upon their conversion first acknowledged as Christians, in the lower sense of the word, next they were formally admitted amongst the Catechumens, and so on till they were baptized. See Bingham, b. i. ch. 3.

THE COUNCIL OF EPHESUS.

THE Council of Ephesus was assembled by the Emperor Theodosius the younger, A. D. 431, to settle the contentions which had been raised in the Church by the doctrines of Nestorius, Bishop of Constantinople. The beginning of these contentions was owing to the conduct of Anastasius, a Presbyter, and friend of Nestorius, whom Nestorius had brought with him from Antioch. He whilst teaching publicly in the church of Constantinople, and in the presence of Nestorius, affirmed that the Blessed Virgin Mary ought not to be called Theotocos (1), which title had been long given her in the Church, as expressing the true divinity of the incarnate Son, who was brought forth by her. Anastasius, however, denied that this title should be given to her, using these words, "Let no man call Mary Theotocos, for Mary was a mere woman, and it is impossible that God should be brought forth of a woman." The Clergy and the people present immediately exclaimed at these words; but Nestorius supported his Presbyter, and approved his words; and a certain Bishop named Dorotheus, pronounced an anathema upon all who should assert the contrary, saying, "If any one calls Mary Theotocos, let him be anathema." These assertions produced great indignation throughout the Church, but Nestorius maintained his opinions, and affirmed that the Blessed Virgin could not properly be called Theotocos,but Christo-

tocos, and he charged his opponents with gross errors, and heretical doctrines. His most active opponents were Cyril of Alexandria, and Celestine of Rome, both of whom condemned him in provincial Councils, A. D. 430: but the tumults still continuing, Theodosius directed the assembling of a General Council at Ephesus, A. D. 431. In this Council Cyril presided, and Nestorius was summoned to attend, and explain his opinions; but although he came to Ephesus, he under various pretences refused to appear before the Council, and therefore the assembled Bishops, after sending some of their number three times to his house, according to the form prescribed in the Canons of the Church, (Apost. Can. 74.) to require his attendance, proceeded in his absence to examine his opinions, which they condemned as heretical, and therefore deposed him from his Bishopric. The whole account of these proceedings, and the passages from the works of Nestorius which were produced and considered, are to be found at length in the Acts of the Council, which contain much interesting matter, not only relating to the Council itself, but also to the schismatical Council which was assembled in opposition to it by John of Antioch, who for a time supported Nestorius, believing him to be orthodox, but afterwards agreed to the decisions of the Œcumenical Council.

The peculiar tenets of Nestorius, and the manner in which they differed from the orthodox faith, are fully discussed in the various writings and addresses which are contained in the Acts of the Council; a short but clear statement of them is given by Hooker, b. v. c. 52. where after noticing the errors of the Arians and the Apollinarians, and their condemnation by the two first

Councils, he proceeds, "Thus in Christ the verity of God and the complete substance of man were with full agreement established throughout the world, till such time as the heresy of Nestorius broached itself, dividing Christ into two persons, the Son of God and the son of man; the one a Person begotten of God before all worlds, the other also a person born of the Virgin Mary, and in special favour chosen to be made entire to the Son of God above all men, so that whosoever will honour God, must together honour Christ, with whose Person God hath vouchsafed to join himself in so high a degree of gracious respect and favour. But that the self-same Person, which verily is man, should properly be God also, and that, by reason not of two Persons linked in amity, but of two natures human and divine, conjoined in one and the same Person, the God of glory may be said as well to have suffered death as to have raised the dead from their graves; the Son of man as well to have made as to have redeemed the world, Nestorius would in no case admit." The necessary consequence of these opinions was, that God the Word and Christ being thus, according to Nestorius, two distinct Persons, the Virgin Mary could only properly be called Christotocos, the bringer forth of Christ, and not Theotocos, the bringer forth of God.

The Synod however, in condemning the doctrines of Nestorius, did not promulgate any new creed or confession of faith, but only confirmed that which was made at Nice, and forbad the making of any other. And as the Synodal letters to the Emperor and the Church of Constantinople contain little more than a summary account of the proceedings of the Council, similar to that which has been already given, it is not

necessary to translate them. Other matters discussed at this Council will be noticed in the notes to the 7th and 8th Canons. In addition to these, it may be as well to notice here three other decrees which occur in the Acts of the Council. Part ii. Act 7.

The first is addressed to the holy Synod in Pamphylia, and relates to Eustathius, who had been elected Metropolitan of that Province, but who being an old man, and finding himself, as he stated, unequal to some unexpected difficulties of his situation, had abdicated his authority, in consequence of which the Synod of Pamphylia had elected Theodorus as his successor; Eustathius afterwards appeared before the Ephesian Synod, and earnestly requested, not that he should be restored to his office, but that he might retain the Episcopal title and rank; and the Synod, in consideration of his age and grief, recommended the Synod of Pamphylia to allow him this honorary privilege, without however any power of ordaining, or even of officiating in the Church, except by the permission of Theodorus.

The second decree relates to certain heretics in Pamphylia, who were of the sect of the Messalians, who were also called Euchitæ, and Enthusiastæ. The tenets of these heretics are thus stated by Mosheim. "These fanatics, who lived after the Monkish fashion, and withdrew from all commerce and society with their fellow-creatures, seem to have derived their name (of Euchitæ) from their habit of continual prayer. They imagined that the mind of every man was inhabited by an evil demon, whom it was impossible to expel by any other means than by constant prayer and singing of hymns: and that when this malignant spirit was

cast out, the pure mind returned to God, and was again united to the Divine essence from which it had been separated. To this leading tenet they added many other enormous opinions, which have a manifest resemblance of the Manichæan doctrine, and are evidently drawn from the same sources from whence the Manichæans derived their errors, the oriental philosophy." Mosh. cent. iv. The Ephesine Fathers decreed, that all those who were infected with this heresy in the Province of Pamphylia and Lycaonia should be assembled together, and if they would anathematize their errors, they should if Clergymen be allowed to remain in the Clergy, and if Laymen be received to communion; but if they refused to do so, they should if Clergymen be deposed and excommunicated, and if Laymen, anathematized. The Synod also condemned a particular book of these heretics called Asceticon.

The third decree relates to certain Bishops of the Province of Europe which was the part of the Thracian Diocese in which Constantionple was situated. These Bishops represented to the Council that they had enjoyed of old time certain privileges, which they feared might be wrested from them now that Fritilas, the Bishop of Heraclea, was condemned by the Council as a Nestorian. The Synod therefore decreed that these privileges should be preserved to them inviolate.

NOTES.

1. *Theotocos.*] The word Theotocos, which properly signifies the bringer forth of God, was originally introduced, not as a title of honour to the Blessed Virgin, but in order to assert the true and proper divinity of our Lord Jesus Christ, and that

fundamental doctrine of our faith, that "undoubtedly even the nature of God itself in the only person of the Son is incarnate, and hath taken to itself flesh." (Hooker.) In the words of Basil of Seleucia, "the Virgin having brought forth God incarnate is named Theotocos." Θεὸν σαρκωθέντα τεκοῦσα Θεοτόκος ὀνομάζεται. It is not known who first introduced the term, but it is to be met with in many of the most eminent Fathers of the Church who lived before the time of the Council of Ephesus, as Athanasius, Basil, Gregory Nazianzen, Gregory Nyssene, Eusebius, Alexander of Alexandria, Dionysius of Alexandria, Chrysostom, and others, whose words are quoted by Beveridge and by Suicer, in v. Θεοτόκος. Indeed it appears that Nestorius or Anastasius were the first persons who expressly denied that the Virgin might properly be called Theotocos, because they could not reconcile this title with their particular opinions respecting our Lord's incarnation. The Council of Ephesus, however, having solemnly approved of the word, it was from that time constantly used not only by Greek but also by Latin writers. In later times, indeed, the word Deipara was introduced as a translation of Theotocos, but it was not used by the earlier Latin writers, such compounds not being agreeable to the idiom of their language. They therefore retained the Greek word Theotocos, as they did the other famous Greek compound Homoousios; or if they wished to explain the term, they used the word Genitrix, which properly signifies the bringer forth, and not Mater in doing so. Thus Peter the Deacon, "We believe rightly and according to the truth, that the Blessed Virgin is Theotocos, i. e. the bringer forth of God. (Dei genitricem.)" And Leo I. Bishop of Rome, "We anathematize Nestorius, who believed the Blessed Virgin Mary to be the bringer forth (genitricem) not of God, but only of man." Ephraim of Theopolis translating these words of Leo into Greek, uses the word μήτης to express the Latin genitrix, and therefore says in another part of his works, that Leo was the first person who called the Holy Theotocos, Mother of God, Μήτης Θεοῦ, which none of the Fathers before him had done in express words. From this it appears, as Beveridge observes, that the Greeks first called the Blessed Virgin, Theotocos; the Latins afterwards interpreted that phrase by

the Latin Genitrix Dei ; the Greeks then rendered the expression Genitrix Dei by Μήτηρ Θεοῦ, which being retranslated into Latin became Mater Dei, the Mother of God. To this I would add, that the expression, Mother of God, having thus originated in a mistranslation of the original word, and having, as we know, been in after ages perverted from its primary intention of an assertion of our Lord's divinity, and used to exalt the privileges of the Blessed Virgin beyond those bounds within which (blessed and highly to be honoured as she is) they ought to be confined ; and being on this account likely to give offence, and lead to error, it seems desirable that it should be avoided, and that either the original word Theotocos should be retained, or some such rendering as that of, The bringer-forth of God, be adopted in its stead. vid. Suicer in voce Θεοτόκος, and Pearson on the third Article of the Creed.

THE CANONS OF THE COUNCIL OF EPHESUS.

The Introduction from the Acts of the Council.

The Canons of the 200 holy and blessed Fathers, who assembled at Ephesus.

The holy and Œcumenical Synod which was assembled at Ephesus by the decree of our most religious Sovereign, to the Bishops, Presbyters, and Deacons, and all the people, in every Province.

When we were assembled in the Metropolis of Ephesus, according to the religious decrees of the Emperors, certain persons, a little more than thirty in number, separated from us, having for the leader of their schism, John, Bishop of Antioch, whose names are as follows. First, the said John, Bishop of Antioch in Syria, John, Bishop of Damascus, Alexander of Apamæa, Alexander of Hierapolis, Himerius of Nicomedia, Fritilas of Heraclea, Helladius of Tarsus, Maximin of Anazarbus, Dorotheus of Marcianopolis, Paul of Emissa, Polychronius of Heracleopolis, Eutherius of the Tyanen-

sians, Meletius of Neocæsarea, Theodoret of Cyrus, Apringius of Chalcedon, (al. Chalcis,) Macarius of Laodicæa Magna, Zosys of Esbuns, Sallustius of Corycus in Cilicia, Hesychius of Castabala in Cilicia, Valentinus of Mutoblaca, Eustathius of Parnassus, Philip of Theodosiopolis, Daniel, and Decianus, and Julian, and Cyril, and Olympius, and Diogenes, and Palladius, Theophanes of Philadelphia, Tatian of Augusta, Aurelius of Irenopolis, Musæus of Aradus, Helladius of Ptolemais. These having no privilege of ecclesiastical communion, nor any priestly authority wherewith to injure or benefit any one, inasmuch as some of them were already deposed, and all shewed most clearly that they were favourable to the sentiments of Nestorius and Celestius, since they did not choose to join in our decree against Nestorius, were deposed by the common decree of the holy Synod from all ecclesiastical communion, (see note on 16th Nicene Canon,) and all their priestly power taken away from them, by which they might have injured or benefited any one.

Canon I. But forasmuch as it is needful that those who failed to attend the holy Synod, for some cause, ecclesiastical or bodily, should not be ignorant of the things which were established in it, we make known to your Holiness and Love, that if any Metropolitan of a Province, having separated from the holy and Œcumenical Synod, has joined himself to the schismatical assembly (1), or shall hereafter so join himself; or has adopted or shall adopt the sentiments of Celestius (2), he may by no means do any thing contrary to the Bishops of the Province, being now, and from henceforth, entirely cast off from all ecclesiastical communion

by the Synod, and being deprived of all his powers of office: and he shall be altogether subject to the Bishops of the Province, and to the neighbouring Metropolitans, who hold orthodox sentiments, and be degraded from his episcopal rank.

II. If any of the provincial Bishops failed to attend the holy Synod, and have joined the schismatical assembly, or attempted to join it, or if any having subscribed to the deposition of Nestorius, have gone off to the schismatical assembly, such persons, according to the decree of the holy Synod, are to be entirely removed from the Priesthood, and to be put down from their rank.

III. If however any of the Clergy in any city or place which is under Nestorius or his adherents, have been hindered in their sacred functions on account of their right opinions, we have thought it just that they should obtain again their proper rank. But, generally, we order the Clergy who agree in opinion with the orthodox and Œcumenical Synod, not to submit in any way to those Bishops who either have joined the separation, or shall do so.

IV. But if any of the Clergy shall fall off, and dare, either privately or publicly, to assent to the opinions of Nestorius or Celestius, it has been decided as right by the holy Synod, that they should be deposed.

V. But if any have been condemned for their wrong practices by the holy Synod, or by their own Bishops, and Nestorius and those of his party have attempted, or may attempt uncanonically, and according to his way of doing all things indifferently, to restore them either to communion, or to their rank, the Synod has decided it to be right that they should derive no benefit, but should continue not the less deposed from their order.

VI. In like manner if any persons desire to disturb in any way whatever the things which have been done respecting any matter in the holy Synod of Ephesus, the holy Synod has determined, that, if they are Bishops or Clergymen, they shall forfeit their rank, but if they are laymen, they shall be excluded from communion.

VII. These things having been read, the holy Synod has determined that no person shall be allowed to bring forward, or to write, or to compose any other Creed besides that which was settled by the holy Fathers who were assembled in the city of Nicæa, with the Holy Ghost. But those who shall dare to compose any other Creed, or to exhibit or produce any such to those who wish to turn to the acknowledgment of the truth, whether from Heathenism, or Judaism, or any heresy whatsoever, if they are Bishops or Clergymen, they shall be deposed, the Bishops from their episcopal office, and the Clergymen from the Clergy; but if they are of the laity, they shall be anathematized. In like manner, if any, whether Bishops or Clergymen, shall be discovered either holding or teaching the things contained in the exposition which was exhibited by the Presbyter Charisius (1) concerning the incarnation of the only-begotten Son of God, or the impious and profane doctrines of Nestorius, which have been put down, they shall be subjected to the sentence of this holy and Œcumenical Synod; so that if it be a Bishop who does so, he shall be removed from his Bishopric, and be deposed; and in like manner if a Clergyman, he shall forfeit his clerical rank; but if he be a layman, he shall be anathematized, as has before been said.

VIII. The most beloved of God, and our fellow Bishop Rheginus (1), and Zeno and Euagrius, the most

religious Bishops of the Province of Cyprus, who were with him, have declared unto us an innovation which has been introduced contrary to the laws of the Church, and the Canons of the holy Fathers, and which affects the liberty of all. Wherefore since evils which affect the community require more attention, inasmuch as they cause greater hurt; and especially since the Bishop of Antioch has not so much as followed an ancient custom, in performing ordinations in Cyprus, as those most religious persons who have come to the holy Synod have informed us, by writing and by word of mouth, we declare, that they who preside over the holy Churches which are in Cyprus, shall preserve without gainsaying or opposition their right of performing by themselves the ordinations of the most religious Bishops, according to the Canons of the holy Fathers, and the ancient custom. The same rule shall be observed in all the other Dioceses, and in the Provinces every where, so that none of the most religious Bishops shall invade any other Province, which has not heretofore from the beginning been under the hand of himself or his predecessors. But if any one has so invaded a Province, and brought it by force under himself, he shall restore it, that the Canons of the Fathers may not be transgressed, nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose by little, the freedom which our Lord Jesus Christ, the deliverer of all men, has given us by his own blood. The holy and Œcumenical Synod has therefore decreed, that the rights which have heretofore and from the beginning belonged to each Province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old. Each Metropolitan

having permission to take a copy of the things now transacted for his own security. But if any one shall introduce any regulation contrary to what has been now defined, the whole holy and Œcumenical Synod has decreed that it shall be of no effect.

NOTES.

Beveridge, in his annotations upon the first Canon of this Council, observes, that none of these Canons appear in the Latin Editions of Canons, of Dionysius Exiguus, Isidore Mercator, and others, nor in the Arabic collection of Josephus Egyptius, and therefore they are not inserted in the Latin Code of Canons of the Roman Church. And indeed (as he goes on to say) no one can look at them, and not immediately perceive that they were not put forth separately as the Canons of other Councils are, but were annexed to some other document. This is clear from the particle "But" with which they commence; and from the subsequent passage, "we make known unto your Holiness and Love," it seems clear that they originally formed part of an Epistle. This was certainly the case with the first six Canons which are contained in the Synodal Epistle given above, in their usual order, and in the same words, and to which Epistle it is added, "and all the Bishops present subscribed." Those six Canons relate entirely to Celestius and Nestorius, and their followers. The seventh and eighth Canons were originally decrees of the Council, and afterwards added in the form of Canons.

Canon I. 1. *The schismatical assembly.*] This schismatical assembly consisted of the Bishops mentioned in the Synodal letter, under John of Antioch, who having under various pretences delayed coming to Ephesus till after the meeting of the Council, and the deposition of Nestorius, professed great indignation at the matter having been settled in his absence, and with the other Bishops formed this schismatical Council, in which he deposed Cyril of Alexandria, and Memnon of Ephesus, and excommunicated all the other Bishops, who took part in the Council.

2. *Celestius.*] Celestius was a disciple of Pelagius, and held the same opinions with his master, and therefore the sect of Pelagians were also called Celestians. The common opinion of both was, that the sin of Adam only injured himself and not the human race; and that infants when they are born are in the same state in which Adam was before he sinned. Some of the Bishops who joined with John of Antioch in his schism, were as it appears followers of Celestius, and therefore this Council, although originally assembled only against Nestorius, joined the Celestians with the Nestorians in their sentence of condemnation, noticing the Celestians by themselves in the present Canon, and in conjunction with the Nestorians in the fourth.

VII. 1. *The Presbyter Charisius.*] This Canon as well as the next are not found in the Synodal Epistle which contains the six former, but are decrees of the Council which were made respecting other matters which came before it. As regards the present Canon, it was occasioned by an application made to the Council by Charisius, who was a Presbyter and Œconomus of the Church of Philadelphia. He informed the Fathers who were assembled in Council, by a writing which he exhibited to them, that a certain James who had come from Constantinople, and had been recommended as orthodox to the Bishops of Lydia, by Anastasius and Photius, two Nestorian Prebyters, had in despite of the Creed of the Nicene Council, composed another profession of faith, and had persuaded some of the more simple of the Clergy to subscribe to it; and had proceeded so far as to require of those persons who were converted from heresy to the Catholic Church, that they should before they were admitted, subscribe this Creed, which had been introduced by him, and which was filled with heretical, i. e. Nestorian opinions. The Fathers who were assembled in Council having heard the charge of Charisius, and read the new Creed, immediately made the present decree, which afterwards came to be reckoned amongst the Canons of the Council. From this account appears what is meant by the words at the beginning of the Canon, "these things having been read," that is, the writing of Charisius, and the new Nestorian Creed, upon hearing which the Fathers made this decree. The full account of this trans-

action is to be found in the 6th Action of the 2d part of the Acts of this Council, in any of the collections of Councils. The Nestorian Creed which is referred to in it is very artfully composed, and calculated to deceive persons not thoroughly alive to the niceties of expression which render an exposition of the doctrine of the Incarnation orthodox or heretical. It begins with great apparent deference to the ancient faith, and gives rather an amplified form of the Catholic doctrine respecting the Trinity, thus preparing the way for a more lengthened statement of the doctrine respecting the Incarnation of the Word, in which the Nestorian hypothesis of two Persons is stealthily introduced, so that the heresy might escape discovery at first. Afterwards however it is stated more openly by way of recapitulation, as follows. "We therefore say that there is one Son and Lord Jesus Christ, by whom all things were made: considering primarily God the Word, the Son of God and Lord according to substance; and further considering with him that which was assumed, Jesus of Nazareth, whom God anointed with the Spirit and power, as partaking of the Sonship and dominion by the connection with God the Word, &c." In the Acts of the 5th and 6th General Councils this Creed is ascribed to Theodorus of Mopsuestia, and was recited amongst other extracts from his works which were read to the former of these Councils, and upon which the sentence of condemnation pronounced against him was founded.

VIII. I. *Rheginus.*] This Canon like the preceding one was in the first instance passed in the form of a decree, but afterwards numbered amongst the Canons. The occasion of it was this. Rheginus Bishop of Constantia, the Metropolis of Cyprus, and Zeno Bishop of Curium, and Euagrius Bishop of Soli, in the same island, presented a memorial to the Council, in which they complained of the attempts which had been made by the Bishop of Antioch, to usurp authority over the Bishops of Cyprus, "contrary to the Apostolical Canons, (Can. Apost. 35.) and the decisions of the most holy Synod of Nice." They further stated that Dionysius, the imperial governor of Antioch, had at the suggestion of the Bishop of that city written to the commander of the troops at Cyprus, as well as

to the Clergy of Constantia, requiring the former to prevent the ordination of a Bishop of Constantia, in the room of Troilus who had lately died, till the question as to the right of ordination had been settled by the Council at Ephesus, and cautioning the latter not to receive any person as their Bishop, who should in the mean time be ordained by any one. The Bishops produced these letters before the Council, and prayed that the privileges which they had always enjoyed even from the times of the Apostles might be preserved, and that the Council would pronounce a sentence in their favour which might prevent their being again invaded. The Council had the letters read before them; and having by the examination of the Bishops ascertained that there was no instance to be produced from the times of the Apostles, of the Bishop of Antioch ordaining the Metropolitan of Constantia, or any other Bishop in Cyprus, and that Troilus, the late Metropolitan, and his predecessors, Sabinus and Epiphanius, had been ordained by the Bishops of their Province, they passed this decree in favour of the Province of Cyprus, and extended it to all similar cases which might occur in other Provinces and Dioceses. The authority therefore which the Bishops of Rome in after ages claimed and usurped over the British and other Western Churches, is clearly contrary to this Canon, as well as to those of the Council of Nice. The account of this transaction is contained at length in the Acts of the Council, Part ii. Act 7.

In addition to the Decrees and Canons enacted by the Ephesine Fathers themselves, the twelve Anathemas which Cyril, Bishop of Alexandria, pronounced against Nestorius, were considered and adopted by them, and inserted amongst the Acts of the Council, as authorized declarations of the true doctrine respecting the Incarnation of our Lord. They are to be found in the 3d part of the Council, with the explanation of Cyril, and the objections made against them by the Eastern Bishops, and Cyril's further defence of them. They are frequently referred to in subsequent Councils. I have therefore added a translation of them.

1. If any one does not confess Emmanuel to be true God, and that therefore the holy Virgin was the bringer forth of God,

inasmuch as she brought forth, according to the flesh, the Word of God who was made flesh; Let him be anathema.

2. If any one does not confess that the Word of God the Father was personally united to the flesh, and is one Christ with his own flesh, the same both God and man; Let him be, &c.

3. If any one divides the Persons of the one Christ after the union, and connects them with a bare connection of dignity, or authority, or power, and not rather with that of an union of the natures; Let him be, &c.

4. If any one attributes the expressions which occur in the writings of the Evangelists and Apostles, or those which have been used by the saints concerning Christ, or by Him concerning Himself, to two persons or subsistences, and applies some to the man considered as properly distinct from the Word of God, and others (as suitable only to the Deity) to the Word of God the Father alone; Let him be, &c.

5. If any one dares to say that Christ is only a man bearing God, and not rather of a truth God, as one Son by nature, since the Word was made flesh, and partook in like manner with us of flesh and blood; Let him be, &c.

6. If any one dares to say that the Word of God the Father is the God or Lord of Christ, and does not confess the same [Person] to be God and man, the Word being made flesh according to the Scriptures; Let him be, &c.

7. If any one says that Christ as a man was energized by the Word of God, and that the power of the Only-begotten was attached to him, as to another than [the Only-begotten] himself; Let him be, &c.

8. If any one dares to say, that the man who was assumed is to be worshipped *with* the Word of God, or glorified *with* him, or called God *with* him, as one person in another, (for this the particle *with* constantly used in this manner necessarily implies,) and does not rather honour with one worship the Emmanuel, and address to him one doxology, since the Word was made flesh; Let him be, &c.

9. If any one says that the one Lord Jesus Christ was glorified by the Spirit, as using a power different from his own,

and received from him the power of working against unclean spirits, and of fulfilling the signs of divinity towards men; and does not rather say, that it was his own Spirit by which he wrought these signs of divinity; Let him be, &c.

10. The holy Scripture says, that "Christ was the High Priest and Apostle of our profession, and that he offered himself for us to God the Father, for a sweet smelling savour." If any one therefore says, that our High Priest and Apostle was not the Word of God himself, (for he was made flesh and man such as we are,) but as it were another man, properly of himself born of a woman: or if any one says that he offered an offering for himself, and not rather for us only, for he who knew no sin needed not an offering; Let him be, &c.

11. If any one does not confess that the flesh of the Lord is quickening, and belonging to the Word himself of God the Father, but says that it is as of some other person connected with the Word, by way of dignity, and having only the divine indwelling, and not, as we have said, the proper flesh of the Word who is able to quicken all things; Let him be, &c.

12. If any one does not confess that the Word of God suffered in the flesh, and tasted death in the flesh, and was the first-begotten from the dead, as he is both life, and God who quickeneth; Let him be, &c.

THE COUNCIL OF CHALCEDON.

The fourth Œcumenical Council of 630 Bishops was assembled by the Emperor Marcian, A. D. 451, to settle the tumults that had been occasioned by the Eutychian doctrines. Eutyches was Archimandrite, or Abbot of a Monastery at Constantinople, who in opposing the error of Nestorius, as to the two Persons in Christ, fell into an opposite one, and taught that in Christ, after the incarnation, there was but one nature, the human and the divine natures being so united and coalescing in one, that the human was absorbed into the divine. He was condemned for these opinions by a Council at Constantinople, assembled by Flavianus, Bishop of that city, A. D. 448, but having appealed to a General Council, the Emperor Theodosius assembled one at Ephesus, A. D. 449, at the head of which he placed Dioscorus, Bishop of Alexandria. This Synod, which in consequence of the violence and injustice of its proceedings is commonly called the Latrocinium, or assembly of robbers, acquitted Eutyches, and not only condemned Flavian, but ordered him to be scourged in a most cruel manner, and banished him to Epipas, a city of Lydia, where he soon after died in consequence

of the injuries which he had sustained. Before his death, however, he had appealed to Leo, Bishop of Rome, who espoused his cause, and endeavoured to prevail upon Theodosius to assemble another General Council. This Theodosius refused to do; but after his death his successor Marcian consented to Leo's request, and called the Synod of Chalcedon, A. D. 451. This Synod was at first summoned to meet at Nice; but afterwards it was removed to Chalcedon, as the Emperor, who wished to assist in person, was unwilling, on account of the irruption of Huns into Illyricum, to go far from Constantinople. In this Council the Legates of the Bishop of Rome presided, at the Emperor's desire. The decrees of the previous Synod of Ephesus were annulled; Eutyches and Dioscorus were condemned as heretics; and a confession or definition of faith was published, in which the doctrines and creeds of the three Œcumenical Councils of Nice, Constantinople, and Ephesus, were confirmed, and the orthodox doctrine of the Incarnation clearly defined. The Acts of this Council, which are very voluminous, still exist. They contain an account of the proceedings which took place in the Synod of Constantinople under Flavian, and in the Synod of Ephesus under Dioscorus, which came under the review of this Council, and are incorporated amongst its Acts. They contain also the Epistles of the Bishops of the different provinces of the Empire, which were obtained by the Emperor Leo seven years after this Council, and which unanimously approve the doctrine of this, and of the three preceding Œcumenical Councils.

THE DEFINITION OF FAITH,

Agreed upon at the Council of Chalcedon. Act. 5.

The holy, great, and Œcumenical Synod, assembled by the grace of God, and according to the ordinance of our most religious and Christian Sovereigns, Marcian, and Valentinus, in Chalcedon, the Metropolis of the Bithynians, in the Church of the holy and victorious Martyr, Euphemia, has defined as follows.

Our Lord and Saviour Jesus Christ, in confirming the knowledge of the faith to his disciples, said, My peace I leave with you, my peace I give unto you; to the end that no one should speak differently from another in the doctrines of religion, but should set forth in like manner, to all, the preaching of the truth. Since however the evil one does not cease from endeavouring to sow his tares amongst the seeds of godliness, and is continually inventing something new against the truth, therefore the Lord, as he is wont, in his good providence for the human race, has raised up our religious and most zealously faithful Sovereign, and has called together unto him the chief of the priesthood from every quarter, that by the power of the grace of Christ, the Lord of us all, they may remove every plague of falsehood from the sheep of Christ, and fatten them with the fruits of truth. This accordingly we have done, having by our common decree driven away the erroneous doctrines, and having renewed the unerring faith of our Fathers, by publishing to all the Creed of the 318; and adding to them as of the same family, the Fathers who have received the same form of religion, and particularly those 150, who assembled in the great

city of Constantinople, and ratified the same faith. We therefore preserving the order, and all the forms concerning the faith of the holy Synod, which formerly took place in Ephesus, of which Celestine of Rome, and Cyril of Alexandria of holy memory, were the leaders, declare, that the exposition of the right and blameless faith by the 318 holy and blessed Fathers who were assembled at Nice, in the times of the then Sovereign Constantine of pious memory, should have the first place, and that those things also should be maintained which were defined by the 150 holy Fathers of Constantinople, for the taking away of the heresies which had then sprung up, and the confirmation of the same our Catholic and Apostolic Faith.

The Creed of the 318 Fathers of Nice.

We believe, &c.

Also the Creed of the 150 holy Fathers who were assembled at Constantinople.

We believe, &c.

This wise and saving Creed of the Divine grace would be sufficient for the full acknowledgment and confirmation of the true religion; for it teaches completely the perfect doctrine concerning the Father, the Son, and the Holy Spirit, and fully explains the Incarnation of the Lord to those who receive it faithfully. But forasmuch as they who endeavoured to make void the preaching of the truth, have by their particular heresies given rise to vain babblings, some daring to corrupt the mystery of the Lord's Incarnation for us, and refusing to the Virgin the appellation of Theotocos, others bringing in a confusion and mixture, and absurdly imagining the nature of the flesh and of the Godhead to be one, and teaching the monstrous doctrine that the divine nature

of the Only-begotten was by commixture capable of suffering, therefore the present holy, great, and Œcumenical Synod, wishing to shut out all devices against the truth, and to teach the doctrine which has been unalterably held from the beginning, has in the first place decreed, that the faith of the 318 holy Fathers should remain free from assault. Further on account of those who in later times have contended against the Holy Spirit, it confirms the doctrine concerning the substance of the Spirit, which was delivered by the 150 holy Fathers who were assembled in the royal city, which they published, not as adding any thing that was wanting to the things which they had before received, but declaring by written testimonies their sentiments concerning the Holy Spirit, against those who endeavoured to destroy his dominion. And further on account of those who endeavour to corrupt the mystery of the Incarnation, and who impudently utter their vain conceits, that He who was born of the holy Virgin Mary, was a mere man, it has received the Synodal letters of Cyril of blessed memory, Pastor of the Church of Alexandria, to Nestorius, and those of the East, being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who with godly zeal desire to understand the saving faith. And in addition to these it has properly added for the confirmation of the orthodox doctrines, the letter of the President of great Rome, the most holy and blessed Archbishop Leo, which was written to the holy Archbishop Flavian, for the removal of the evil opinions of Eutyches, as being agreeable to the confession of the great Peter, and being, as it were, a common pillar against those who are of wrong opinions; for it is

directed against those who attempt to rend the mystery of the Incarnation into a duad of Sons: and it repels from the sacred congregation those who dare to say that the divinity of the Only-begotten is capable of suffering; and it is opposed to those who imagine a mixture or confusion of the two natures of Christ; and it drives away those who fancy that the form of a servant, which was taken by Him of us, is of an heavenly or any other substance; and it condemns those who speak of two natures of the Lord before the union, and feign one after the union.

We then following the holy Fathers, all with one consent, teach men to confess, one and the same Son, our Lord Jesus Christ: the same perfect in Godhead and also perfect in Manhood; truly God, and truly man of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the bringer forth of God, according to the Manhood; to be acknowledged one and the same, Christ, Son, Lord, Only-begotten, of two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the propriety of each nature being preserved, and concurring in one Person and one subsistence, not parted or divided into two persons, but one and the same Son, and only-begotten, God the Word, the Lord Jesus Christ, as the Prophets from the beginning have declared concerning Him, and the Lord Jesus Christ himself has

taught us, and the Creed of the holy Fathers has delivered to us.

These things then being expressed by us with the utmost accuracy and attention, the holy and Œcumenical Synod has decreed that it shall not be lawful for any one to bring forward, or to write, or compose, or devise, or to teach men any other Creed. But those who dare to compose any other Creed, or to bring forward, or teach, or deliver any other Creed to those who are desirous of turning to the acknowledgment of the truth from Heathenism or Judaism, or any heresy whatsoever, if they are Bishops or of the Clergy they shall be deposed, the Bishops from the Episcopate, and the Clergymen from the Clergy; but if they are monks or laymen, they shall be anathematized.

The letters of Cyril and Leo referred to and approved in this definition, are of considerable length, and are to be found in all the collections of Councils, amongst the Acts of this Council. As however from their adoption by the Council they are to be considered as authoritative expositions of the Catholic doctrine, I have added a translation of the more important portions of them.

Extracts from the Encyclical Letter of Leo to Flavian. Conc. Chalc. Act. 2.

S. 3. The property therefore of each nature being preserved, and concurring in one person, humility was assumed by majesty, weakness by power, mortality by eternity; and in order to discharge the debt of our condition, the nature which is incapable of violation was united to the nature which is capable of suffering; that (as was requisite to our recovery) the one and same

Mediator of God and man, the man Christ Jesus, might be capable of dying by the one, and incapable of dying by the other. True God therefore was born in the entire and perfect nature of true man, complete in his own properties, complete also in ours. But we call those things ours, which the Creator made in us at the beginning, and which he took upon himself to repair; for those things which the deceiver brought in, and which man being deceived admitted, had no trace in our Saviour; neither did he because he took upon himself the communion of our infirmities, become therefore a partaker of our sins. He took upon him the form of a servant without the stain of sin, raising what was human, not lessening what was divine; for that emptying of himself whereby he who was invisible gave himself to be visible, and the Creator and Lord of all things chose to become a mortal man, was the inclination of compassion not the failing of power. Therefore he who being in the form of God made even man, the same in the form of a servant was made man. Each nature consequently preserves its own propriety without any defect, and as the form of God does not take away the form of a servant, so the form of a servant does not lessen the form of God.

S. 4. The Son of God therefore enters into this lower world, coming down from his heavenly seat, and not departing from his Father's glory, being brought forth in a new manner, and by a new birth. In a new manner, inasmuch as he who is invisible in his own properties, became visible in ours: he who is incomprehensible became comprehended: he who abides before all time began to be in time: the Lord of the universe took upon him the form of a servant, shading the immensity

of his majesty: God who is incapable of suffering did not disdain to become man capable of suffering, and the immortal to submit to the laws of death. Being brought forth moreover by a new birth, because undefiled virginity, which knew not lust, furnished the matter of his flesh. From the mother of the Lord therefore was taken nature, not sin: and although the birth of our Lord Jesus Christ produced from the Virgin's womb was miraculous, the nature is not dissimilar to ours, for he who is true God, the same is true man: and in the unity there is no falsehood, whilst together there are the humility of man and the loftiness of the Deity; for as the Godhead is not changed by compassion, so the manhood is not consumed by dignity. Each form therefore performed what was proper to itself, in communion with the other, the Word working that which was proper to the Word, and the flesh working that which was proper to the flesh. The one of these glitters with miracles, the other succumbs to injuries. And as the Word did not recede from the equality of the Father's glory, so the flesh did not quit the nature of our race. For, as is to be often repeated, the one and same is truly the Son of God, and truly the Son of man. God, inasmuch as, "In the beginning was the Word, and the Word was with God, and the Word was God;" Man, inasmuch as "The Word was made flesh and dwelt among us." God, inasmuch as, "all things were made by him, and without him was not any thing made;" Man, inasmuch as, "he was made of a woman, made under the law." The birth of the flesh is the manifestation of the human nature; the bringing forth of a Virgin is the evidence of the Divine power. The infancy of the little child is shown by the humbleness of the cradle; the greatness of

the Most High is declared by the voice of Angels. He whom the impious Herod seeks to kill is like the beginnings of man; but he whom the Magi rejoice suppliantly to adore is Lord of all. Moreover, when he came to the baptism of his forerunner John, that it might not be concealed that the Divinity was covered by a veil of flesh, the voice of the Father thundering from heaven said, "This is my beloved Son, in whom I am well pleased." So also, to him whom as man the craft of the devil tempts, to him as God the services of Angels minister. To hunger, to thirst, to be weary, to sleep, is plainly human; but to feed five thousand men with five loaves, to give unto the Samaritan woman the living water of which whosoever drinketh shall never thirst, to walk upon the surface of the sea his feet not sinking into it, and to allay the swelling of the waves by rebuking the tempest, is without doubt divine. So also (not to mention other particulars) it is not of the same nature to be moved by compassion to weep for a dead friend, and to raise him to life again by the command of his word although he had been buried four days: or to hang upon the cross, and to make all the elements tremble, the day being changed to night: or to be pierced with nails, and to open the gates of Paradise to the faith of the robber. Neither is it of the same nature to say, "I and the Father are one;" and, "The Father is greater than I." For although in our Lord Jesus Christ there is one Person of God and man, there is one source from which is the reproach, and another from which is the common glory: for from us he has the Manhood, which is less than the Father; and from the Father he has the Godhead, which is equal with the Father.

On account of this unity of person to be understood

in each nature, the Son of Man is said to have come down from heaven, since the Son of God assumed flesh of that Virgin of whom he was born; and again, the Son of God is said to be crucified and buried, since he suffered these things, not in the divinity by which as the only-begotten he is coeternal and consubstantial with the Father, but in the weakness of human nature. Wherefore we all acknowledge in the Creed, that the only-begotten Son of God was crucified and buried, according to that saying of the Apostle, "If they had known him, they would not have crucified the Lord of glory."

Extract of the Letter of Cyril of Alexandria to Nestorius. Conc. Chal. Act. 1.

. . . . . The holy and great Synod therefore says, that the only-begotten Son, born according to nature of God the Father, very God of very God, Light of light, by whom the Father made all things, came down, and was incarnate, and made man; suffered, and rose again the third day, and ascended into heaven. These words and these decrees we ought to follow, considering what is meant by the word of God being incarnate and made man. For we do not say that the nature of the Word was changed and became flesh, or that it was converted into a whole man consisting of soul and body; but rather that the Word having personally united (1) to himself flesh animated by a rational soul, did in an ineffable and inconceivable manner become man, and was called the Son of Man, not merely as willing or being pleased to be so called, neither on account of taking to himself a person only, but because the two natures being brought together in a true union, there is one Christ and one

Son of both; for the difference of the natures is not taken away by the union, but rather the divinity and the humanity perfect for us the one Lord Jesus Christ by their ineffable and inexpressible union. So then he who had an existence before all ages and was born of the Father, is said to have been born according to the flesh of a woman, not as though his divine nature received its beginning of existence in the holy Virgin, for it needed not any second generation after that of the Father, (for it would be absurd and foolish to say that he who existed before all ages coeternal with the Father needed any second beginning of existence,) but since for us and for our salvation, he personally united to himself an human body, and came forth of a woman, he is in this way said to be born after the flesh; for he was not first born a common man of the holy Virgin, and then the Word came down and entered into him, but the union being made in the womb itself, he is said to endure a birth after the flesh, ascribing to himself the birth of his own flesh. On this account we say that he suffered and rose again; not as if God the Word suffered in his own nature stripes, or the piercing of the nails, or any other wounds, for the Divine nature is incapable of suffering, inasmuch as it is incorporeal: but since that which had become his own body suffered in this way, he is also said to suffer for us; for he who is himself incapable of suffering was in a suffering body. In the same manner also we conceive respecting his dying: for the Word of God is by nature immortal and incorruptible, and life and life-giving; since however his own body did, as Paul says, by the grace of God taste death for every man, he himself is said to have suffered death for us,

not as if he had any experience of death in his own nature, (for it would be madness to say or think this,) but because as I have just said his flesh tasted death. In like manner his flesh being raised again, it is spoken of as his resurrection, not as if he had fallen into corruption, (God forbid,) but because his own body was raised again. We therefore confess one Christ and Lord, not as worshipping a man *with* the Word, (lest this should pass for a mere fancy on account of our using the exception *with*,) but worshipping him as one and the same, forasmuch as the body of the Word is not separated from the Word himself with which he sits with the Father, not as if two sons were sitting with him, but one by the union with the flesh. If however we reject the personal union (1) as impossible or unbecoming, we fall into the error of speaking of two sons, for it will be necessary to distinguish, and to say, that he who was properly man was honoured with the appellation of Son, and that he who is properly the Word of God, has by nature both the name and the reality of Sonship. We must not therefore divide the one Lord Jesus Christ into two Sons. Neither will it at all avail to a sound faith to hold as some do an union of persons; for the Scripture has not said that the Word united to himself the person of man, but that he was made flesh. This expression however, "the Word was made flesh," can mean nothing else but that he partook of flesh and blood in like manner to us; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims

every where. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the bringer-forth of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh. These things therefore I now write unto you for the love of Christ, beseeching you as a brother, and testifying to you before Christ and the elect angels, that you would both think and teach these things with us, that the peace of the Churches may be preserved, and the bond of concord and love continue unbroken amongst the Priests of God.

NOTE.

(1.) *Personally united.*] Gr. hypostatically, ἑνώσας καθ' ὑπόστασιν. *Personal union.* Gr ἕνωσις καθ' ὑπόστασιν. By the phrase personal or hypostatical union is meant the union which took place in the blessed Virgin's womb of the two natures of our Lord Jesus Christ, the Godhead and the Manhood, without the destruction, change, or confusion of the properties of either. It is therefore equally opposed to the two opposite errors of Nestorius and Eutyches, the former of whom divided our Lord into two persons, the latter confounded the properties of his two natures. v. Suicer in v. ἕνωσις.

THE CANONS OF CHALCEDON.

Canon I. We have thought it right that the Canons which have been issued by the holy Fathers in each Synod (1) up to the present time, should continue in force.

II. If any Bishop shall perform an ordination for money, and put to sale the grace which cannot be

sold, and ordain for money a Bishop, or Chorepiscopus, or Presbyter, or Deacon, or any other person who is reckoned amongst the Clergy; or shall promote for money a Steward, or Defender, or Bailiff (1), or any one who is on the roll of the Church, for filthy lucre's sake, let him who has attempted this thing forfeit his own degree, and let him who has been ordained, benefit nothing by the ordination or promotion which he has trafficked for, but let him be deprived of the dignity or charge which he obtained for money. And if any person shall appear to have been a mediator in such filthy and unlawful transactions, let him also if he be a Clergyman, be deposed from his rank, or if he be a layman or monk let him be anathematized. (Apost. Can. 30.)

III. It has come to the knowledge of the holy Synod, (1) that some of those who have been admitted into the Clergy, do for filthy lucre's sake become hirers of other men's possessions, and undertake the work of worldly business, neglecting the services of God, and entering into the houses of secular persons, and undertaking the management of their affairs through covetousness. The great and holy Synod has therefore determined, that no one for the future, whether Bishop, Clerk, or Monk, shall either hire possessions or undertake matters of business, or intrude himself into worldly ministrations, unless he be called by the laws to the guardianship of minors, which he cannot excuse himself from, or the Bishop shall commit to him the charge of ecclesiastical business, or of orphans or widows who are not provided for, and of persons who particularly need the help of the Church, for the fear of God. But if any one for the future shall attempt to transgress

what has been determined, let him be subjected to ecclesiastical punishments.

IV. Those who truly aud sincerely enter upon the monastic life (1) are to be counted worthy of suitable honour. But since some availing themselves of the pretext of Monasticism, trouble both ecclesiastical and civil affairs, going about in various ways in the cities, and endeavouring also to establish monasteries for themselves, it is decreed, that no one shall any where build or establish a monastery or an oratory (2), contrary to the will of the Bishop of the city. And that the Monks in every city or place shall be subject to the Bishop, and shall embrace quiet, and attend only to fasting and prayer, continuing in the places in which they have been settled, and shall neither busy themselves in ecclesiastical or secular matters, nor take part in them, leaving their own monasteries, unless indeed they are permitted to do so for any necessary purpose by the Bishop of the city. And that no servant shall be received into the monasteries contrary to the will of his own master, for the purpose of becoming a Monk. But if any person transgress this our decision, we have decreed that he shall be excommunicated, that the name of God may not be blasphemed. But the Bishop of the city must have the needful care of the monasteries.

V. Concerning the Bishops or Clergy who pass from city to city, it is decreed that the Canons which have been established by the holy Fathers respecting them shall continue in force. (Apost. Can. 14. Nic. 15.)

VI. No man is to be ordained without a charge, (ἀπολελυμένως,) neither Presbyter, nor Deacon, nor indeed any one who is in the ecclesiastical order; but whoever is ordained must be appointed particularly to some

charge in a church of a city, or in the country, or in a martyry (1) or monastery. But as regards those who are ordained without any charge, the holy Synod has determined, that such an ordination is to be held void, and cannot have any effect any where, to the reproach of the ordainer.

VII. We have determined that those persons who have been once enrolled amongst the Clergy, or who have become Monks, must not enter upon a military charge, or any worldly office, and that those who dare to do so, and do not repent so as to return to that state which they first chose for the sake of God, shall be anathematized. (Apost. Can. 7. 81. 83.)

VIII. Let the clergy of the poor-houses, monasteries, and martyries, continue under the authority of the Bishops in each city, according to the tradition of the holy Fathers; and let them not arrogantly withdraw themselves from the rule of their own Bishop. But those who dare to overturn this constitution, if they be of the Clergy let them undergo the canonical punishments, or if they be monks or laymen, let them be excommunicated.

IX. If any Clergyman has a suit against another Clergyman, let him not leave his own Bishop, nor have recourse to the secular courts of justice, but let him first try the question before his own Bishop, or, with the consent of the Bishop himself, before those persons whom both parties shall choose to have the hearing of the cause. And if any person shall act contrary to these decrees, let him undergo the canonical punishments. But if a Clergyman has any matter either against his own or any other Bishop, let him be judged by the Synod of the Province.

But if any Bishop or Clergyman has a controversy against the Bishop of the Province himself, [i. e. the Metropolitan,] let him have recourse to the Exarch of the Diocese (1), or to the throne of the imperial city of Constantinople, and plead his cause before him.

X. No Clergyman may be on the list of the Church of two cities at the same time, of that in which he was first ordained, and another to which he has removed as being greater, from a desire of empty honour, but those persons who act thus must be restored to the Church in which they were first ordained, and there only perform divine service. But if any one has been translated from one Church to another, he must not take any part in the affairs of his first Church, or of the martyries, or poor-houses, or receptacles for strangers belonging to it. And the holy Synod has determined, that every one, who after the decision of this great and Œcumenical Synod, shall do any of these things which have been forbidden, shall be deposed from his station. (Apost. Can. 15, 16. Nic. 15, 16.)

XI. We have determined that all the poor, and those who need help, shall after examination travel with only pacifical letters (1) from the Churches, and not with commendatory letters; because it is right that commendatory letters should be given to those persons only who are liable to suspicion.

XII. It has come to our knowledge that some persons contrary to the laws of the Church, having had recourse to the secular powers, have by means of pragmatic orders (1) divided one Province into two, so that there are thus two Metropolitans in one Province. The holy Synod has therefore determined that no Bishop shall for the future dare to do any such thing, and that he who

shall attempt such a thing shall be deposed from his own rank. Such cities however as have been already honoured with the name of Metropolis by royal letters, and the Bishop who has the charge of the Church of such a city, shall enjoy the honorary title only, the proper rights being preserved to that which is in truth the Metropolis.

XIII. Foreign Clergymen, and those who are unknown in another city, without commendatory letters from their own Bishop, are by no means to be allowed to perform divine service.

XIV. Since in some Provinces it is allowed to the Readers and Singers (1) to marry, the holy Synod has determined, that it shall not be lawful for any of them to marry a woman of heterodox opinions. But those who have already had children from such a marriage, if their children have been previously baptized amongst heretics, must bring them over to the communion of the Catholic Church. If however they have not been baptized, they may not baptize them amongst heretics, nor join them in marriage to an heretic, or Jew, or Heathen, unless the person who is married to the orthodox person shall promise to come over to the orthodox faith. But if any one transgresses this decision of the holy Synod, let him undergo canonical punishment. (Apost. Can. 26.)

XV. A woman must not be ordained a Deaconess under forty years of age, and that after a strict examination. But if after she has received ordination, and continued some time in her ministering, she shall give herself in marriage, despising the grace of God, let her be anathematized, together with him who is joined to her.

XVI. A virgin (1) who has dedicated herself to the Lord God, and in like manner Monks, are not permitted to contract matrimony. But if they are found to have done this, let them be excommunicated. We have determined however that the Bishop of the place should have the power of dealing leniently with them.

XVII. The rural and country parishes in every Province must continue without disturbance under the Bishops who have had possession of them, particularly if they have had them under their management for the space of thirty years without dispute. If however there has been or shall be any dispute respecting them within the thirty years, it is allowed to those who say that they are injured to move the question respecting these things before the Synod of the Province. But if any one is wronged by his Metropolitan, he is to be judged by the Exarch of the Diocese, or by the Throne of Constantinople, as has before been said. If however any city has been newly erected (1) by royal authority, or shall hereafter be erected, let the order of the ecclesiastical parishes follow the political and public forms.

XVIII. The crime of conspiracy or banding together is utterly forbidden, even by the civil laws, much more then ought such a thing to be forbidden in the Church of God. If therefore any of the Clergy or Monks should be discovered either conspiring or banding together, or forming any evil designs against the Bishops, or their fellow Clergy, let them be altogether deposed from their proper rank.

XIX. It has come to our hearing that the Synods of the Bishops which are prescribed by the Canons in the Provinces, do not take place; and that from this cause many of the things which are required for the right

settlement of ecclesiastical matters are neglected. The holy Synod has therefore determined according to the Canons of the holy Fathers, that the Bishops in every Province shall meet together twice in every year, at the place which the Bishop of the Metropolis shall approve, and settle whatever matters may have arisen. And that the Bishops who do not come to the meeting, residing in their own cities, and being in good health, and being free from all unavoidable and necessary business, shall be reproved in a brotherly manner. (Apost. Can. 33. Nic. 5. Ant. 20.)

XX. The Clergy who minister in any Church, as we have already determined, are not to be allowed to be appointed to the Church of another city, but are to be contented with that in which they have been first counted worthy to minister, excepting those who having been obliged to leave their own country by some necessity, have passed over to another Church. But if any Bishop, after this decision, shall receive a Clergyman belonging to another Bishop, it is decreed, that both the received and the receiver shall be excommunicated, until such time as the Clergyman who has gone over shall return to his own Church.

XXI. Any Clergymen or Laymen who bring charges against any Bishops or Clergymen, are not to be received indiscriminately, and without examination, to make their accusation, but their character must first be inquired into.

XXII. The Clergy may not after the death of their Bishop, seize upon the goods belonging to him, as has also been forbidden by former Canons (1), but those who do so will endanger their own rank.

XXIII. It has come to the hearing of the holy Synod, that certain Clergymen and Monks who have not re-

ceived any charge from their own Bishop, and even at times some who have been excommunicated by him, betake themselves to the imperial city of Constantinople, and remain there a long time causing tumults, and troubling the settlement of the Church, and subverting other men's houses. The holy Synod has therefore determined, that such persons shall in the first instance be admonished by the Defender of the most holy Church of Constantinople, to depart out of the imperial city; but if they shall impudently continue in the same practices, they are to be cast out against their wills by the said Defender, and to return to their own places.

XXIV. The monasteries which have been once consecrated with the sanction of the Bishop, are to remain monasteries for ever, and the things which belong to them are to be preserved, and they are no more to become secular dwelling-places. But those who suffer this to be done shall undergo the Canonical punishments.

XXV. Since some Metropolitans, as we have been informed, neglect the flocks committed to them, and put off the ordinations of Bishops, the holy Synod has decreed that the ordination of Bishops shall take place within three months, unless some unavoidable necessity shall oblige the period of delay to be prolonged. But if he [i. e. the Metropolitan] shall not do this, he shall undergo ecclesiastical punishment. In the mean time the revenues of the widowed Church shall be kept safely by the Steward of the same Church.

XXVI. Since in some Churches, as we have been informed, the Bishops manage the affairs of the Church without Stewards, it is decreed, that any Church having a Bishop, shall also have a Steward out of its own Clergy,

who may manage the affairs of the Church with the sanction of his own Bishop, to the end that the administration of the Church may not be without witnesses, and so the goods belonging to it be wasted, and reproach be brought upon the Priesthood. But if the Bishop do not do this, he shall undergo the sentence of the divine Canons.

XXVII. With respect to those persons who carry off women under the pretence of marriage, or who assist or take part with those who do carry them off, the holy Synod has decreed, that if they be Clergymen, they shall be deposed from their rank, and if they be Laymen, they shall be anathematized.

XXVIII. We, following in all things the decisions of the holy Fathers (1), and acknowledging the Canon of the 150 most religious Bishops which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, New Rome. For the Fathers properly gave the Primacy to the Throne of the elder Rome, because that was the imperial city. And the 150 most religious Bishops, being moved with the same intention, gave equal privileges to the most holy Throne of New Rome, judging with reason, that the city which was honoured with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second after her. And [we also decree], that the Metropolitans only of the Pontic, and Asian, and Thracian Dioceses, and moreover the Bishops of the aforesaid Dioceses who are amongst the Barbarians, shall be ordained by the above-mentioned most holy Throne of the most holy Church of Constantinople; each

Metropolitan of the aforesaid Dioceses ordaining the Bishops of the Province, as has been declared by the divine Canons; but the Metropolitans themselves of the said Dioceses shall, as has been said, be ordained by the Bishop of Constantinople, the proper elections being made according to custom, and reported to him.

XXIX. To reduce (1) a Bishop to the rank of a Presbyter is sacrilege: for if there be any just cause for removing any persons from the office of Bishop, they ought not to have even the place of a Presbyter: but if they have been without any crime removed from their proper rank, they shall return to the dignity of the Episcopate. Anatolius, the most religious Archbishop of Constantinople, said, They who are reported to have been degraded from the Episcopal dignity to the rank of a Presbyter, if they are indeed punished for any reasonable causes, are not properly worthy to have even the honour of a Presbyter, but if they have been forced down into a lower degree without any reasonable cause, they ought with justice if they appear upright, to receive again the dignity, and sacerdotal authority of the Episcopate.

XXX. Since the most religious Bishops of Egypt (1) have put off for the present subscribing the Epistle of the most holy Archbishop Leo, not as contending against the Catholic faith, but saying that it is the custom of the Egyptian Diocese to do nothing of the sort without the sanction and order of the Archbishop, and therefore requesting that they may be allowed to defer their subscription till the ordination of the future Archbishop of the great city of Alexandria, it has appeared to us reasonable and humane that this concession should be made to them, upon their remaining in their proper

habit in the imperial city, until the Archbishop of the great city of Alexandria shall be ordained. Wherefore they thus remaining in their proper habit, shall either give sureties, if this be possible to them, or shall be trusted upon their oaths.

NOTES UPON THE CANONS OF CHALCEDON.

I. 1. *In each Synod.*] Before the time of this Council, the Canons which had been enacted by the General Council of Nice, and the five local Councils of Ancyra, Neocæsarea, Gangra, Antioch, and Laodicæa, had been collected into one Code, which is several times quoted in the Acts of this Council, from which it would appear that the Canons contained in it were recognised and received as the common laws of the Church. As however the greater part of these Canons were enacted only by Provincial Councils, some of which were attended by very few Bishops, the Chalcedonian Fathers seem to have thought it right to confirm them by this decree, thus giving them the same authority as they would have had if they had been enacted in the first instance by an Œcumenical Council.

II. 1. *Steward, &c.*] For an account of these officers, see the note upon the 14th Canon of this Council.

III. 1. *The holy Synod.*] This and the following Canon, as also the 20th, were enacted at the suggestion of the Emperor Marcian, who was desirous that the abuses mentioned in them should be corrected, but considered that as the persons to be affected by them were of the Clergy, it was more proper that the laws should be passed by the Synod in the form of Canons, rather than by the civil powers. See the speech of the Emperor to the Council, Act. vi. and the three chapters which the Secretary Beronicianus, at his command, afterwards read to the assembled Bishops, and which form the subjects of these Canons, although the Council in framing them made some additions and exceptions to the suggestions of the Emperor.

IV. 1. *The Monastic life.*] For a full account of the Ancient Monks, see Bingham, book vii. He shows, that al-

though there were, even from the beginning, persons called ascetics in the Church, who exercised themselves in acts of peculiar strictness and mortification, yet that the monastic life and system was not known till towards the 4th century, and that it probably had its origin in Egypt, after the Grecian persecution, and about the time of Constantine. The first Monks were solitaries, but Pachomius in the time of Constantine procured the building of some Monasteries in Egypt, from whence the custom of living as regulars, in societies, was gradually followed in different parts of the world in succeeding ages. The practice spread rapidly throughout the East, but there were no Monasteries in Rome or Italy, till Athanasius came there, A. D. 340, who first introduced them in those parts, after which they gradually spread throughout the West. The Monks at first were all Laymen, and are so classed in the Canons of the early Councils. No solemn vow or profession either of celibacy or poverty was required of them. The Fathers or Abbots of the Monasteries were however generally Presbyters, and often called to Councils, and allowed to sit and vote there in quality of Presbyters. Thus in the Council of Constantinople, A. D. 448, which condemned Eutyches, 23 Archimandrites subscribed with 30 Bishops. They were however always subject to the authority of the Bishop of the city where the Monastery was established. In process of time some members of these bodies were ordained Presbyters or Deacons, to serve in their own Monasteries, but they were not allowed to encroach upon the duties or rights of the secular Clergy.

2. *Oratory.*] All Churches were frequently called Oratories or houses of prayer, but in this and other Canons, the name Oratory seems to be restrained to private Chapels or places of worship set up for convenience in private families, still depending upon the parochial Churches, and differing from them in this, that they were only places of prayer, but not for celebrating the Communion: or if that was at any time allowed there to private families, yet at least upon the great and solemn festivals they were to resort for Communion to the Parish Churches. Bingham, b. viii. c. 1. s. 4.

VI. 1. *a Martyry.*] This was the name given to a Church

built over the grave of a Martyr, or which was called by his name to preserve his memory. Thus the Church in which this Council was held is called the Martyry of the holy and victorious Martyr Euphemia. Eusebius observes of Constantine, that he adorned his new city of Constantinople with many Oratories, and ample Martyries, by which he at once did honour to the memory of the Martyrs, and as it were consecrated his city to the God of the Martyrs. The Latins instead of the word Martyrium, commonly called those Churches Memoriæ Martyrum. Bingham, b. viii. c. 1. s. 8.

IX. *The Exarch of the Diocese.*] That is, the Patriarch. See note 4, to the Synodal Epistle of the Council of Nice.

This Canon, which limits the appeal of a Bishop or Clergyman against the Metropolitan of a Province to the Patriarch of the Diocese, or to the Bishop of Constantinople, has much troubled the advocates of the Papal supremacy, and the various interpretations which they have had recourse to in order to evade the plain meaning of it, shew how subversive it is of the pretensions of the Bishop of Rome. See Beveridge on the Canon.

XI. 1. *Pacifical letters.*] According to the rules and practice of the Ancient Church, no Christian could travel without taking letters of credence with him from his own Bishop, if he meant to communicate with the Church in a foreign country. These letters were of several kinds, according to the different occasions or quality of the persons who carried them. They are generally reduced to three kinds. Commendatory, Communicatory, and Dimissory. The first were such as were granted only to persons of quality, or to persons whose reputation had been called in question, or to the Clergy who had occasion to travel into foreign countries. The second sort were granted to all who were in the peace and communion of the Church, whence they were also called Pacifical, and Ecclesiastical, and sometimes Canonical. The third sort were given only to the Clergy, when they were removing from one Church to settle in another, and they were to testify that the bearers had their Bishop's leave to depart, whence they were called Dimissory, and sometimes also Pacifical. All these went under the general name of Formed letters, because they were written in a particular

form, with some peculiar marks and characters which served as special signatures to distinguish them from counterfeits. Respecting all of them it is to be observed, that it was the Bishop's prerogative to grant them, and no other person might presume to do so, at least without his authority and permission. Bingham, book ii. c. 4. s. 5.

XII. 1. *Pragmatic orders.*] This was the name given by the Greeks to the imperial rescripts, or orders relating to public matters.

The occasion for enacting this Canon arose out of certain transactions which are mentioned in the Acts of the Council. In the fourth Action is the account of the controversy between Photius Bishop of Tyre, and Eustathius Bishop of Berytus. Tyre was the Metropolis of Phœnicia, and as such had Berytus with the other cities of the Province subject to it. Eustathius, the Bishop of Berytus, had however prevailed upon the Emperor Theodosius to divide the Province of Phœnicia into two parts, and to leave the one subject to Tyre, but to constitute Berytus the Metropolis of the other, with all the rights and privileges of a Metropolitan See. This division of the Province was sanctioned by a Council at Constantinople, and Photius himself was compelled to subscribe the decree. When however the Council of Chalcedon was assembled, he prayed the Emperor Marcian to send a Pragmatic order to the Council for the purpose of restoring to him his rights as Metropolitan. Marcian however notified to the Bishops, that he did not approve of such matters being settled by Pragmatic orders, but according to the laws of the Church. In consequence of this, the imperial judges who were present, and took part in the deliberations of the Council, desired that the Canons which related to this matter might be read; and the fourth Nicene Canon was read accordingly. They then decided that Photius had properly the Metropolitical authority over the whole Province, and that Eustathius had no greater privileges than any other Bishop; and the Council ratified this decision by the present Canon. A similar controversy was discussed in this same Council between Eunomius Bishop of Nicomedia, anciently the Metropolis of the whole of Bithynia, and Anastasius Bishop of Nice, who claimed the

dignity of a Metropolis for his own see by virtue of a rescript of the Emperors Valentinian and Valens. The Council decided that Nicomedia should retain all the rights and privileges due to it as the Metropolis, and that the Bishop of Nice should have only the honorary title of Metropolitan, without any authority.

XIV. 1. *Readers and Singers.*] These were two of the inferior orders of the Church, respecting the rise, and number, and the precise offices of which there are some differences of opinion amongst the learned. The following account of them is taken from Bingham, book iii. The Council of Trent, and the generality of Roman writers, assert, that they are precisely five in number, and all of Apostolical institution; Subdeacons, Acolythists, Exorcists, Readers, and Doorkeepers; but Bingham shows that they are only of ecclesiastical, and not of apostolical institution, and that the number is not certainly determined in the records of the primitive Church, some accounts mentioning more than five, and others not so many. It appears therefore that there was no settled rule in the Church, but that different Churches instituted them for themselves at such times and in such numbers as they found necessary or desirable. Respecting all of them it may be observed, that although they were in a certain sense reckoned amongst the Clergy, being enrolled in the Canon or list of the Church, so that they might not forsake the service of the Church, and return to a secular life, yet they were not ordained by imposition of hands, like the three superior orders, nor admitted to any share or degree in the Christian Priesthood, but only to attend the Minister in divine service, and perform other lower and ordinary offices in the Church. The names and offices of them were as follows:

Subdeacons. The earliest notices of this Minister occur in the Epistles of Cyprian and Cornelius about the middle of the 3d century. Their office was to prepare the sacred vessels and utensils of the Altar, and deliver them to the Deacon in time of divine service, but they were not allowed to minister as Deacons at the Altar, nor so much as to come within the rails of it to set a paten or cup, or the oblations of the people upon

it. They were often sent by the Bishops with their letters to foreign Churches.

Acolythists. This order (as distinct from Subdeacons, who were probably sometimes so called in the Greek Church) was peculiar to the Latin Church. Their office was to light the candles of the Church, and to attend the Minister with wine for the Eucharist.

Exorcists. During the three first centuries the Bishops and Presbyters were the usual Exorcists of the Church, but towards the end of the third century, they were accounted a distinct order, though one of the inferior. Their office was to lay hands upon the Energumens or persons possessed with evil spirits, and to repeat over them the prescribed form of words.

Readers. Tertullian and Cyprian mention Readers as one of the orders of the Church in their time. Their office was to read the Scriptures to the people from the Ambo or Pulpitum, i. e. the reading desk, which stood in the middle of the church.

Doorkeepers. This order is not mentioned before the third or fourth century. Their office was to open and shut the doors of the church, and to give notice of the times of prayer and church assemblies.

Singers. These are first mentioned about the beginning of the fourth century, in the Council of Laodicea. Their office was to regulate the Psalmody of the Church, and to take part in it themselves. Their station in the church was in the Ambo or reading desk.

Copiatæ or Fossarii. Their office was to take care of funerals, and to see that all persons had a decent burial. Especially they were obliged to perform this office for the poor, without exacting any thing of their relations on that account.

Parabolani. These are reckoned by some amongst the inferior orders of the Clergy. Their office was to attend upon the sick, and minister to them, whence their name, from the danger attending their office in infectious disorders.

Catechists. These were not any particular order, but persons who were appointed particularly to instruct the Catechumens in the first principles of religion, and to prepare them for

Baptism. They were sometimes chosen from the inferior orders, sometimes were Priests or Deacons, and sometimes the Bishop himself performed the office.

Besides these various orders which were reckoned amongst the Clergy, there were several officers belonging to the Church, whom it may be as well to mention here, and who were sometimes Clergymen and sometimes Laymen.

Œconomus. Steward. This officer was always chosen out of the Clergy, and his office was to manage the revenues of the Church, under the Bishop; and during a vacancy of the see, to look after and take care of the income of the Church, that it might be preserved safe for the succeeding Bishop.

Defensor, was an officer of the Church, sometimes a Clergyman, but not always, whose office it was to act as an advocate at law, to defend the rights of the poor, and the liberties of the Church against all aggressors and invaders.

Paramonarius, Villicus, or Bailiff. It is not certain what the particular business of this officer was, but the more probable opinion seems to be, that he was a bailiff or steward of the lands of the Church.

The Sceuophylaces, or keepers of the sacred utensils, were usually Priests.

The Interpreters, whose office was to render one language into another as there was occasion, both in reading the Scriptures, and in the Homilies which were made to the people.

The Notaries, were a sort of Secretaries and short hand writers, who took account of the processes against the Martyrs, and afterwards assisted at Councils, writing the Acts, and recording the speeches and disputations, and reading the petitions and other documents produced before the Council.

The Apocrisarii were a sort of Proctors for Bishops, who resided at the imperial City, and managed in the imperial courts the causes in which their principals might happen to be engaged.

XVI. 1. *A Virgin.*] There were two kinds of sacred Virgins in the ancient Church; the first, although they devoted themselves to God, and to the service of the Church, and were therefore enrolled in the Canon, or list of the Church, (whence

they were called Ecclesiastical and sometimes Canonical Virgins,) still lived in their fathers' houses, and were supported by them. The other sort, who had their origin after the establishment of Monasteries, lived in communities, and were supported by their own labour, and were called Monastics. All these Virgins made a solemn profession of virginity, but were not bound by any positive vow. They do not appear to have been subjected in early times to any direct ecclesiastical censure if they abandoned their profession and married; but the laws of the Church gradually increased in strictness, and according to some Canons they were subjected to the same term of penance as Digamists. Their marriages however were not considered null. Bingham, b. vii. c. 4.

XVII. 1. *Newly erected.*] It being the ordinary rule in the ancient Church, that there should be a Bishop in every city, whose Parish, or Diocese, comprised the city itself, and those villages and districts which were under the civil jurisdiction of the city, the meaning of this part of the Canon seems to be, that if any new city were erected, or any place raised to the dignity of a city by imperial authority, it ought also to have its Bishop, the limits of whose jurisdiction should be coextensive with those of the city, the decree of the former part of the Canon with respect to ordinary cases notwithstanding.

XXII. 1. *By former Canons.*] The common reading here is τοῖς παραλαμβάνουσι, the sense of which is not clear; Beveridge therefore adopts the reading of some Mss. τοῖς πάλαι κανόσιν, which gives a good sense, referring to such Canons as the 40th Apostolical.

XXVIII. *The holy Fathers.*] Before the passing of this Canon, as Beveridge observes, the Bishop of Constantinople, although he had an honorary precedence granted to him on account of the dignity of the city, and had also occasionally exercised an authority in the ordination of the Metropolitans in certain Dioceses, had never been canonically raised to the rank of Patriarch, or had any particular Diocese under him. By this Canon however he was raised to that rank, and his Patriarchal power was extended over the three Dioceses of

Pontus, Asia, and Thrace. This Canon is not found in the collection of John of Antioch, nor in the Arabic paraphrase, nor in the Latin version of Dionysius Exiguus. It exists however in all the other Greek collections, and in the old Latin version before that of Dionysius, but it there occurs among the Canons of Constantinople. There cannot however be any doubts of its authenticity, for the passing of it was strongly but unsuccessfully opposed at the time by the Legates of the Bishop of Rome, and occasioned many remonstrances afterwards on the part of Leo the then Bishop of that See. The account of what took place at the passing of the Canon is given at length amongst the Acts of the Council, in the 16th Action: and as the matter is of some importance in its bearing upon the question of the Papal supremacy, an abridged account of it may not be uninteresting.

Upon the meeting of the Council, (on the day when the discussion took place,) Paschasinus and Lucentius, the Roman Legates, addressed themselves to the imperial Judges, and complained, that on the preceding day, after they, as well as the Judges, had left the meeting, certain things had been brought forward and decreed, contrary to the Canons of the Church, and they requested the Judges to institute an inquiry respecting them. Upon this, Aetius, Archdeacon of the Church of Constantinople, said, that it was the common practice in Synods, after settling the more important and necessary matters relating to the Faith, to make also such regulations in other matters as were necessary. That on this occasion the Church of Constantinople had had certain matters to transact, and that they had requested the Roman Bishops to take part in their proceedings, but that those Bishops had refused to do so, alleging that they had no authority for this purpose from the Bishop of Rome. That they had then referred the matters to the imperial Judges, who had desired them to proceed with their business, and they had accordingly done so fairly, openly, and canonically. The Judges desired the account of the proceedings to be read; and Beronicianus, Secretary of the Consistory, read this 28th Canon, with the subscriptions of all the Bishops who attended the Council annexed to it. Lucentius then asserted, that the

Bishops had been forced to subscribe against their inclinations; but all the Bishops cried out immediately that no one was forced. Lucentius then objected further, that this Canon was contrary to that of the Nicene Council, and founded only upon the decisions of the Constantinopolitan Fathers, which had been passed only eighty years before, and which were not reckoned amongst the Synodical Canons. Aetius, the Archdeacon of Constantinople, then asked the Legates whether they had received any instructions relating to this matter from the Bishop of Rome; and the Presbyter Boniface, who was joined with Lucentius and Paschasinus in their mission, said, that amongst other things they were charged by the Pope, not to suffer the decision of the holy Fathers to be in any way infringed, but to maintain his dignity; and, "if any persons, presuming upon the splendour of their cities, should make any attempt at usurpation, to resist them with proper firmness." The Judges upon this desired both parties to read the Canons of Nice: and the Roman Legates then read the 6th Canon, beginning it with these words, "That the Church of Rome has always had the Primacy." Constantine, Secretary of the Consistory, then read the same Canon from the copy furnished by Aetius, as it is read in the genuine Canons. (See the note upon the 6th Canon of Nice.) He then proceeded to read from the Synodical book of the Council of Constantinople, the three first Canons of that Council. The Judges then asked the Bishops of the Asian and Pontic Dioceses, whether they had been in any way compelled to subscribe the Canon in question; and they all declared that they had signed it voluntarily, and without any compulsion. Upon this the Judges gave their decision to the following effect: "That the Primacy and the chief honour should by all means be preserved, according to the Canons, to the Archbishop of Old Rome, and that the Archbishop of the imperial city of Constantinople, New Rome, should enjoy the same privilege of honour. That he should also have power of his own authority to ordain the Metropolitans in the Asian, Pontic, and Thracian Dioceses, who should be elected by the Clergy, and proprietors and most illustrious persons of each Metropolis, and by all the Bishops of the Province, or the greater part of them: and that he should

have the option of bringing the persons so elected to Constantinople, and ordaining them there, or of allowing them to obtain the decree confirming their election to the Bishopric in the Provinces. That however as regarded the Bishops of the different Provinces, they should be elected (or ordained χειροτονεῖσθαι,) by all the Bishops of the Province, or the greater part of them, the Metropolitan having the right of confirmation according to the Canon of the Fathers, the Archbishop of Constantinople taking no part in such ordinations." This the Judges said was their decision upon the subject, but they desired that the holy and Œcumenical Synod would deign to inform them what was their decision. Upon this all the Bishops cried out at once, that they approved and ratified this decision: but Lucentius entered his protest against all that had been done in his absence, which he said he would report to the Bishop of Rome, who was chief Bishop of the whole Church, that he might declare his sentiments respecting the wrong done to his own See, and the subversion of the Canons.

This was the termination of the Council; but Leo afterwards wrote various letters to the Emperors, to the Bishop of Constantinople, and others, in which, whilst he expressed his complete approval of the proceedings of the Council in matters of faith, he strongly condemned this Canon, which he declared was contrary to the Nicene Canons, and a most unjust usurpation on the part of the Bishop of Constantinople of the privileges of other Bishops, and particularly of those of the Bishops of Alexandria and Antioch, who were next in rank to the Bishop of Rome. He went so far, in one of his letters to the Empress Pulcheria, as to say, that "by the authority of the Apostle Peter, he annulled all that was contrary to the Nicene Canons;" but it is worthy of remark how in all his letters, though he is disposed to magnify his own authority, the whole burthen of his charge against the Bishop of Constantinople is, that the privileges which he claimed were contrary to the Nicene Canons, and an invasion of the independency and rights of other Churches.

XXIX. *To reduce.*] This Canon was more properly a decree of the Synod, arising out of the dispute between Photius Bishop of Tyre, and Eustathius Bishop of Berytus, an account of which

is given in the note upon the 12th Canon. Eustathius had degraded the Bishops of the cities (six in number) over which he had usurped the authority, and who had been ordained by Photius, to the rank of Presbyters. The imperial Judges having been informed of this, committed the settlement of the matter to the Council, to whom alone it properly belonged; upon which the Roman Legates pronounced the sentence contained in the first part of the Canon, and Anatolius repeated it as it appears in the Canon, and all the Bishops confirmed it by acclamation. A full account of this matter is given at the end of the 4th Action of the Council.

XXX. *Bishops of Egypt.*] This Canon also was a decree of the Synod, the account of the making of which is given at length in the 4th Action. Dioscorus Bishop of Alexandria, having been deposed by the Synod as a follower of Eutyches, the Egyptian Bishops when called upon to subscribe the letter of Leo, which contained a condemnation of the errors of Eutyches, and had been received and adopted by the Synod, requested to be allowed to defer subscribing to it, till a new Bishop of Alexandria was consecrated, alleging as their reason, that according to the Nicene Canons the Bishops of Egypt might do nothing without the consent of the Metropolitan of Alexandria. The Synod considered this a pretence of the Egyptian Bishops to avoid subscribing to the condemnation of Eutyches, and therefore pressed the subscription: but upon the earnest and continued supplications of the Bishops, who declared that if they subscribed before the appointment of their Metropolitan, they should be murdered on their return to Egypt, and therefore prayed permission to remain at Constantinople till a new Bishop of Alexandria was appointed, the Synod allowed the matter to be so settled, and made the decree which is contained in this Canon.

THE

SECOND COUNCIL OF CONSTANTINOPLE,

COMMONLY CALLED,

THE FIFTH ŒCUMENICAL.

The fifth Œcumenical Council was summoned by the Emperor Justinian, A. D. 553, to settle the controversy respecting the three Chapters, as they are called, or certain writings of Theodorus Bishop of Mopsuestia, Theodoret Bishop of Cyrus, and Ibas Bishop of Edessa, which supported the Nestorian heresy. The Synod consisted of 165 Bishops, amongst whom were Eutychius Patriarch of Constantinople, Apollinaris of Alexandria, Domninus of Antioch, and Stephanus, Georgius, and Damianus, who attended as proxies of Eustochius Patriarch of Jerusalem. Vigilius Bishop of Rome happened to be at Constantinople at the time, but though he fully concurred in all that was done in the Council, he declined being present at it, alleging that his predecessors had always abstained from personally attending the General Councils. He however took an active part in procuring the recognition of the Council by those of the Western Bishops, who at first were disposed to reject it. This Synod received and confirmed the decrees of the four first General Councils, and condemned the person

and writings of Theodorus of Mopsuestia, the writings of Theodoret against the twelve Chapters (or Anathemas) of Cyril of Alexandria, and against the Council of Ephesus, and in defence of Theodorus and Nestorius; and also the letter which was said to have been written by Ibas to a Persian heretic, of the name of Maris. The Synod added fourteen Anathemas against these and other Nestorian errors. This Council was generally received throughout the East, but some Bishops of the West at first rejected it, under the persuasion that the condemnation of the writings of Theodoret and Ibas was contrary to the Council of Chalcedon, in which those Prelates had been received as orthodox, upon their giving a full explanation of their sentiments, and expressly anathematizing Nestorius and Eutyches. The greater part of these Bishops however soon concurred with the rest of the Church in receiving this Council.

This Council also (as appears from the 11th Anathema, and the declarations in the 6th Council, and in the 2d of Nice) condemned certain opinions of Origen, but the parts of the Acts relating to this matter do not exist; indeed the whole of the original Greek of these Acts is lost, and what remains of them is only in a Latin translation, with the exception of a few fragments, and a long tract or Epistle of the Emperor Justinian to Menas the Patriarch of Constantinople, against the errors of Origen, and a confession of faith of the same Emperor, both of which are printed in the Collections of Councils at the end of the Acts of this Council. Palmer's Treatise on the Church, vol. ii. p. 186. See also the preface to the Acts in the Collection of Councils; and for the particulars relating to Theodoret and Ibas, see the Acts of the Council of Chalcedon, Act. viii. and x.

THE SENTENCE OR DEFINITION OF THE SECOND COUNCIL OF CONSTANTINOPLE.

The preliminary part of this sentence is of considerable length, recapitulating the proceedings of the Council in the examination of the writings of Theodorus, Theodoret, and Ibas, and the grounds upon which the Synod rested their condemnation of the person of Theodorus after his death, as well as of his writings, and their anathemas against the alleged writings of Theodoret and Ibas, which writings indeed the Council of Chalcedon had previously condemned, although they absolved Theodoret and Ibas themselves, upon their recanting their errors and anathematizing Nestorius. As however this part of the sentence is of little interest, it is not necessary to give it at length: the important part proceeds as follows.

Having thus detailed all that has been done by us, we again confess, that we receive the four holy Synods, that is, the Nicene, the Constantinopolitan, the first of Ephesus, and that of Chalcedon, and we have approved and do approve all that they defined respecting the one faith. And we account those who do not receive these things aliens from the Catholic Church. Moreover we condemn and anathematize, together with all the other heretics who have been condemned and anathematized by the before-mentioned four holy Synods, and by the holy Catholic and Apostolic Church, Theodorus, who was Bishop of Mopsuestia, and his impious writings, and also those things which Theodoret impiously wrote against the right faith, and against the twelve Chapters of the holy Cyril, and against the first

Synod of Ephesus, and also those which he wrote in defence of Theodorus and Nestorius. In addition to these, we also anathematize the impious Epistle which Ibas is said to have written to Maris the Persian, which denies that God the Word was incarnate of the holy bringer-forth of God, and ever-Virgin Mary, and accuses Cyril of holy memory who taught the truth, as an heretic, and of the same sentiments with Apollinarius, and blames the first Synod of Ephesus as deposing Nestorius without examination and inquiry, and calls the twelve Chapters of the holy Cyril impious, and contrary to the right faith, and defends Theodorus, and Theodoret, and their impious opinions and writings. We therefore anathematize the three before-mentioned Chapters, that is, the impious Theodorus of Mopsuestia, with his execrable writings, and those things which Theodoret impiously wrote, and the impious letter which is said to be of Ibas, and their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended or attempt to defend their impiety with the names of the holy Fathers, or of the holy Council of Chalcedon.

These things therefore being settled with allaccuracy, we, bearing in remembrance the promises made respecting the holy Church, and who it was that said, that the gates of hell should not prevail against it, that is, the deadly tongues of heretics; remembering also what was prophesied respecting it by Hosea, saying, " I will betroth thee unto me in faithfulness, and thou shalt know the Lord," (Hos. ii. 20.) and numbering together with the Devil, the father of lies, the unbridled tongues of heretics, and their most impious writings, will say to them, " Behold, all ye kindle a fire, and cause the flame

of the fire to grow strong, ye shall walk in the light of your fire, and the flame which ye kindle." (Is. l. 11.) But we, having a commandment to exhort the people with right doctrine, and to speak to the heart of Jerusalem, that is, the Church of God, do rightly make haste to sow in righteousness, and to reap the fruit of life; and kindling for ourselves the light of knowledge from the holy Scriptures, and the doctrine of the Fathers, we have considered it necessary to comprehend in certain Chapters both the declaration of the truth, and the condemnation of Heretics, and of their wickedness.

1. If any one does not confess that one nature and substance, and one virtue and power of Father, Son, and Holy Ghost, a consubstantial Trinity, one Godhead in three Subsistences or Persons, is to be worshipped, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and one Holy Spirit, in whom are all things.

2. If any one does not confess that there are two nativities of God the Word, the one before the worlds of the Father, from eternity, and incorporeal, and the other, in these latter days, of the very same [Word] who descended from heaven, and being incarnate of the holy and glorious bringer-forth of God, and ever-Virgin Mary, was born of her; Let him be, &c.

3. If any one says, that God the Word who wrought miracles is a different Person from Christ who suffered, or that God the Word was with Christ when born of a woman, or was in him as one person in another; and does not confess the one and same Jesus Christ our Lord, the Word of God incarnate and made man, and that the miracles which he wrought, and the

sufferings which he voluntarily endured in the flesh, were of the very same Person; Let him be, &c.

4. If any one says, that the union of God the Word with man was made according to grace, or operation, or dignity, or equality of honour, or authority, or relation, or affection, or power, or according to his good pleasure, as if man pleased God the Word, in that He thought well of him, as Theodorus in his madness says; or according to the homonymy by which the Nestorians calling God the Word Son and Christ, and naming the man separately Christ and Son, and evidently teaching two Persons, do merely in name, and honour, and dignity, and worship, pretend to acknowledge one Person, and one Son, and one Christ, but do not confess the unity of God the Word with the flesh animated by a reasonable and intellectual soul, made according to composition or subsistence, as the holy Fathers have taught, and therefore one compound Subsistence of Him who is our Lord Jesus Christ, one of the Holy Trinity; Let him be, &c. For since unity may be understood in various manners, they who follow the impiety of Apollinarius and Eutyches studying the destruction of those things [i. e. the distinct natures] which concur, speak of an union by confusion; and the followers of Theodorus and Nestorius delighting in the division [of persons] introduce an union of affection; but the holy Church of God rejecting the faithlessness of both, confesses the union of God the Word with the flesh, according to composition, which is the same as according to subsistence; for the union by composition in the mystery of Christ preserves at the same time without confusion the things [i. e. the natures] which come together, and does not admit of division [of Persons].

5. If any one so understands the one Subsistence of our Lord Jesus Christ, as if it admitted of the signification of more Subsistences than one, and by these means endeavours to introduce in the mystery of Christ two Subsistences or two Persons, and in thus introducing two Persons says that there is one Person according to dignity, honour, and worship, (as Theodorus and Nestorius have madly written, and calumniated the holy Synod of Chalcedon, as if it used the word one Subsistence, according to this impious sense of it,) but does not confess that the Word of God is united to the flesh in Subsistence, and that on account of this his one Subsistence or one Person, the Holy Council of Chalcedon acknowledged the one Subsistence of our Lord Jesus Christ; Let him be, &c. For the holy Trinity did not receive any addition of Person or Subsistence from the incarnation of one of the Holy Trinity, even God the Word.

6. If any one says that the holy, and glorious, ever-Virgin Mary, is improperly and not truly the bringer-forth of God, or that she is so only by way of reference, as if a mere man was born of her, and not God the Word, incarnate, and born of her; (the birth of the Man being, as they say, referred to God the Word, because He was with the Man at his birth;) and calumniates the holy Synod of Chalcedon, as if it called the Virgin the bringer-forth of God, according to that impious sense which the execrable Theodorus invented; and whoso calls her the bringer-forth of Man, or Christotocos, that is, the bringer-forth of Christ, as if Christ were not God, and does not confess her to be properly and truly the bringer-forth of God, (forasmuch as he who before all worlds was born of the Father, God the Word, was in these last days incarnate and born of

her, and the holy Synod of Chalcedon did thus piously confess her to be the bringer-forth of God;) Let him be, &c.

7. If any one using the expression of two natures, does not confess that our one Lord Jesus Christ, is to be acknowledged in the Godhead and Manhood, so as to signify by this expression the difference of the natures of which the ineffable union was made without confusion, neither God the Word being changed into the nature of flesh, nor the flesh into the nature of the Word, (for each remains that which it is by nature even after the union in subsistence,) but understands this expression in the mystery of Christ of a division of parts: or if in confessing more natures than one in the same our Lord Jesus Christ, God the Word incarnate, he does not understand only that the distinction of the [natures] of which He is composed is not destroyed by the union, (for He is one of both and each is of one,) but uses the word number in this sense as if each nature had its own separate Subsistence; Let him be, &c.

8. If any one confessing that out of the two natures of the Godhead and Manhood an unity was formed, or saying that the one nature of God the Word was incarnate, does not understand these things as the holy Fathers taught, viz. that out of the divine and human natures, the union being made in subsistence, one Christ was formed, but endeavours by such words to introduce one nature or substance of the Deity and the flesh of Christ; Let him be anathema. For we in saying that the only-begotten, God the Word, was united to the flesh in subsistence, do not say that any confusion of the natures took place, but rather we understand that each remaining that which it is, God the Word

is united to the flesh, on which account there is one Christ, God and Man, the same consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood. For the Church of God rejects and anathematizes equally those who divide in parts and cut up the mystery of the divine incarnation of Christ, and those who confound it.

9. If any one says that Christ should be worshipped in two natures, by which assertion they introduce two adorations, [one] separately to God the Word, and [another] separately to the man; or if any one to the destruction or confusion of the Godhead and Manhood, introduces one nature or substance of those things which have come together, and worships Christ in this manner, but does not worship with one act of adoration, God the Word incarnate with his proper flesh, as it has been delivered from the beginning to the Church of God; Let him be, &c.

10. If any one does not confess our Lord Jesus Christ who was crucified in the flesh, to be true God, and the Lord of glory, and one of the Holy Trinity; Let him be, &c.

11. If any one does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, Origen, together with their impious writings, and all other heretics who have been condemned and anathematized by the four before-mentioned holy Councils, and those also who have thought or do think like the before-mentioned heretics, and have continued or do continue in their wickedness to their death; Let them be, &c.

12. If any one defends the impious Theodorus of Mopsuestia, who said, that God the Word was one Person, and Christ another, who suffered inconvenience

from the passions of the soul, and the desires of the flesh, and was gradually drawn off from evil, and so rendered better by the progress of works, and made spotless in his conversation; and that he was baptized as a mere man, in the name of the Father, and the Son, and the Holy Ghost, and by baptism received the grace of the Holy Spirit, and obtained the Sonship, and like an image of the Emperor is to be worshipped in the Person of God the Word, and after the resurrection was made immutable in his thoughts, and altogether impeccable. And again the same impious Theodorus said, that the union of God the Word with Christ was such as the Apostle spoke of respecting husband and wife, "and they two shall be one flesh." And over and above other innumerable blasphemies, he dared to say, that when the Lord after his resurrection breathed upon the disciples, and said, "Receive ye the Holy Ghost," he did not give them the Holy Ghost, but only breathed upon them figuratively. Moreover he says, that the confession which Thomas made when he touched the hands and side of our Lord after his resurrection, saying, "My God and my Lord," was not spoken by Thomas of Christ, (for Theodorus does not acknowledge Christ to be God,) but that Thomas being bewildered by the miracle of the resurrection glorified God who had raised up Christ. And what is worse, in the interpretation which he wrote of the Acts of the Apostles, Theodorus likened Christ to Plato, and Manichæus, and Epicurus, and Marcion, saying, that as each of them from the doctrine which he invented caused his disciples to be called Platonists, and Manichæans, and Epicureans, and Marcionites, in like manner when Christ had invented a doctrine, his disciples were called Chris-

tians after him. If any one therefore defends the beforementioned impious Theodorus, and his impious writings, in which he poured forth the above-mentioned and numberless other blasphemies against the great God and Saviour Jesus Christ, and does not anathematize him and his impious writings; and all who support and defend him, and say that he was an orthodox expounder, and who have written in his defence, and have been of the same sentiments with him, or who may write in defence of him or his impious writings, and those who are of the same sentiments with him, or who at any time have been, and have continued or do continue in the same impiety to their death; Let such persons be, &c.

13. If any one defends the impious writings of Theodoret, which he published against the right faith, and against the first holy Synod of Ephesus, and the holy Cyril and his twelve Chapters, and all that he wrote in favour of the impious Theodorus and Nestorius, defending them and their impiety, and on this account calling the doctors of the Church impious, who confess the union in subsistence of God the Word with the flesh, and does not anathematize their writings and those who have been of the same sentiments or are so, and also all those who have written against the right faith, and the holy Cyril, and his twelve Chapters, and who have continued in their impiety unto their death; Let them be, &c.

14. If any one defends the Epistle which Ibas is said to have written to Maris the Persian Heretic, which denies that God the Word was incarnate and made man of the holy bringer-forth of God, the ever-Virgin Mary, but says that a mere man was born of her, whom he calls a Temple, so that God the Word is one Person, and the

man another; and accuses the holy Cyril, who preached the right faith, of being an Heretic, and writing like the impious Apollinarius; and blames the first holy Synod of Ephesus for condemning Nestorius without examination or inquiry: and the same impious Epistle calls the twelve Chapters of the holy Cyril impious, and contrary to the right faith, and defends Theodorus and Nestorius, and their impious doctrines and writings. If any one therefore defends the said impious Epistle, and does not anathematize it and its defenders, and those who say that it is sound, or any part of it, and those who have written or do write in defence of it, or of the impiety which is contained in it, and presume to defend it, or the impiety which is inserted in it, by the name of the holy Fathers, or of the holy Council of Chalcedon, and continue in this conduct to their death; Let them be, &c.

We then having thus rightly confessed those things which have been delivered to us as well by the holy Scriptures as by the doctrine of the holy Fathers, and the definitions of the one and same faith of the beforementioned four holy Councils, and having pronounced a condemnation against the Heretics and their impiety, and also against those who have defended or do defend the three impious Chapters, and have persisted or do persist in their error; if any person shall attempt to deliver or teach or write contrary to this which we have piously settled, if he be a Bishop, or any of the Clergy, he shall be deprived of his Episcopate or Clergy, as doing things alien to Priests and the Ecclesiastical office; but if he be a Monk or Layman, he shall be anathematized.

THE

THIRD COUNCIL OF CONSTANTINOPLE,

OR,

THE SIXTH ŒCUMENICAL.

The sixth Œcumenical Council of 170 Bishops, was assembled by the Emperor Constantine Pogonatus, A. D. 680, to terminate the divisions in the Church, which had been caused by the heresy of the Monothelites, who held that in our Lord Jesus Christ, after the union of the divine and human natures, there was but one will and one operation. This opinion was clearly a subtle form of the Eutychian heresy, and inconsistent with the true doctrine of the coexistence of the divine and human natures perfect and distinct in the Person of our Lord Jesus Christ. The originator of this error was Theodorus Bishop of Pharan, by whom it was communicated to Sergius Bishop of Constantinople, and Cyrus Bishop of Phasis. At the persuasion of these men the Emperor Heraclius issued an edict in favour of the doctrine, and Sergius, by an artful letter which he addressed to Honorius Bishop of Rome, led him also to give his countenance to it. The heresy spread widely through the East, and caused much trouble to the Church for some time. It was supported by Constantine who succeeded Heraclius, and by

Constans who succeeded Constantine in the empire; and by Pyrrhus, and after him by Paulus, Bishops of Constantinople. It was condemned in a Lateran Council A. D. 642, under Martin I. who was seized in consequence by Constans, and exiled to the Chersonese, where he died. The troubles still continuing, Constantine Pogonatus the successor of Constans summoned this Œcumenical Synod at Constantinople, which was attended (amongst other Bishops) by George Archbishop or Patriarch of Constantinople, and Macerius of Antioch; and by Peter a Presbyter of Alexandria, and George a Presbyter of Jerusalem on the part of those Sees, and by George and Theodore, Presbyters, John a Deacon, and Constantine a Subdeacon, on the part of Agatho Archbishop of Rome: and also by John Bishop of Portus, Abundantius of Paternum, and John of Rhegium, as representatives of 125 Bishops who had attended a Council at Rome, under Agatho, in the beginning of the same year, and upon the same subject. The Synod of Constantinople, having fully examined the controversy, published a definition of faith, in which they received the five preceding Œcumenical Councils, and the Creeds of Nice and Constantinople, and condemned the authors and supporters of the Monothelite heresy. The decrees of this Council were universally approved and received by the Catholic Church. The Acts of the Council remain, but some of the Roman writers, in their anxiety to free Honorius from the charge of heresy, assert, (but without any apparent reason,) that they have been corrupted in parts, and particularly in those relating to that Pope. See Palmer, Hist. of Ch. vol. ii. p. 187. and the authorities there referred to. And also the notes of Binius

upon the life of Honorius, and his preface to the Council.

Neither this nor the preceding Council enacted any new Canons of discipline, but a Council was afterwards convened for this purpose at Constantinople, according to some authors A. D. 692, and according to others A. D. 707. This Council is therefore sometimes called the Quinisextine, as supplemental to the fifth and sixth, but more commonly the Council in Trullo, from the hall in the imperial palace in which the Bishops assembled. It enacted 102 Canons: but these are not to be considered as sanctioned by the authority of the whole Church, never having been formally received by the Western Churches. The first of these Canons acknowledges and confirms all the decrees respecting faith of the six preceding Councils, and anathematizes all persons who do not receive and hold them, or who teach any thing contrary to them. The second Canon gives a list of all the Canons of discipline which the Council received and confirmed, and acknowledged as the standing rules of the Church. These are as follows. The 85 Canons which have been delivered in the name of the holy and glorious Apostles. The Canons of Nice, Ancyra, Neocæsarea, Gangra, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon; and in addition to these, the Canons of Sardica, and Carthage; and those enacted at Constantinople under Nectarius and Theophilus; the Canons of Dionysius Archbishop of Alexandria; of Basil Archbishop of Cæsarea in Cappadocia; of Gregory Bishop of Nyssa; of Gregory the divine; of Amphilochius of Iconium; of Timothy, Theophilus, and Cyril, Archbishops of Alexandria; and Gennadius Patriarch of Constantino-

ple; and lastly a Canon of Cyprian. This last is a decision of Cyprian and other African Bishops contained in an Epistle from Cyprian to Januarius, and other Bishops of Numidia, respecting the baptism of heretics. Cyp. Ep. 70. It is to the same effect as the 47th Apostolical Canon.

THE DEFINITION OF FAITH OF THE THIRD COUNCIL OF CONSTANTINOPLE. ACT. XVIII.

The holy, great, and Œcumenical Synod which has been assembled by the grace of God, and the religious decree of the most religious and faithful and mighty Sovereign Constantine, in this protected of God and royal city of Constantinople, New Rome, in the Hall of the imperial Palace, called Trullus, has decreed as follows.

The only-begotten Son, and Word of God the Father, who was made man in all things like unto us without sin, Christ our true God, has declared expressly in the words of the Gospel, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." And again, "My peace I leave with you, my peace I give unto you." Our most gentle Sovereign, the champion of orthodoxy, and opponent of evil doctrine, being reverentially led by this divinely uttered doctrine of peace, and having convened this our holy and Œcumenical assembly, has united the judgment of the whole Church. Wherefore this our holy and Œcumenical Synod having driven away the impious error which had prevailed for a certain time until now, and following closely the straight path of the holy and approved Fathers, has piously given its full assent to the five holy and Œcumenical Synods, (that is to say,

to that of the 318 holy Fathers who assembled in Nice against the raging Arius; and the next in Constantinople of the 150 inspired men against Macedonius the adversary of the Spirit, and the impious Apollinarius; and also the first in Ephesus of 200 venerable men convened against Nestorius the Judaizer; and that in Chalcedon of 630 inspired Fathers against Eutyches and Dioscorus hated of God; and in addition to these, to the last, that is the 5th holy Synod assembled in this place, against Theodorus of Mopsuestia, Origen, Didymus, and Euagrius, and the writings of Theodoret against the twelve Chapters of the celebrated Cyril, and the Epistle which was said to be written by Ibas to Maris the Persian,) renewing in all things the ancient decrees of religion, and chasing away the impious doctrines of irreligion. And this holy and Œcumenical Synod has by the inspiration of God set its seal to the Creed which was put forth by the 318 Fathers, and again religiously confirmed by the 150, which also the other holy Synods cordially received and ratified for the taking away of every soul-destroying heresy.

The Nicene Creed of the 318 holy Fathers.

We believe, &c.

The Creed of the 150 holy Fathers assembled at Constantinople.

We believe, &c.

The holy and Œcumenical Synod further says, this pious and orthodox Creed of the Divine grace would be sufficient for the full knowledge and confirmation of the orthodox faith. But as the author of evil, who in the beginning availed himself of the aid of the serpent, and by it brought the poison of death upon the human race,

has not desisted, but in like manner now having found suitable instruments for working out his will, (we mean Theodorus who was Bishop of Pharan, Sergius, Pyrrhus, Paul and Peter who were presidents of this royal city, and moreover Honorius who was Pope of the elder Rome, Cyrus Bishop of Alexandria, Macarius who was lately President of Antioch, and Stephen his disciple,) has actively employed them in raising up for the whole Church the stumbling-blocks of one will and one operation in the two natures of Christ our true God, one of the Holy Trinity, thus disseminating in novel terms amongst the orthodox people an heresy similar to the mad and wicked doctrine of the impious Apollinarius, Severus, and Themistius, and endeavouring craftily to destroy the perfection of the incarnation of the same our Lord Jesus Christ, our God, by blasphemously representing his flesh endowed with a rational soul as devoid of will or operation. Christ therefore our God has raised up our faithful Sovereign, a new David, having found him a man after his own heart, who, as it is written, has not suffered his eyes to sleep nor his eyelids to slumber, until he has found a perfect declaration of orthodoxy by this our collected of God, and holy Synod; for according to the sentence spoken of God, "Where two or three are gathered together in my name, there am I in the midst of them." Which present holy and Œcumenical Synod faithfully receiving and embracing with open hands the report which was made by the most holy and blessed Pope of old Rome, Agatho, unto our most religious and faithful sovereign Constantine, and which rejected by name those who preached and taught (as aforesaid) one will and one operation in the incarnate dispensation of Christ our true God; and in like manner

receiving another synodical report of the 125 God-loving Bishops to his Godly-wise serenity, as both agreeing with the holy Synod of Chalcedon, and the book of Leo, the most holy and blessed Pope of the said old Rome, which was sent to the holy Flavian, and which the said Synod called a pillar of orthodoxy; and also following the Synodical letters which were written by the blessed Cyril against the impieties of Nestorius, and to the Bishops of the East; and the five holy Synods, and the holy and approved Fathers, and defining agreeably thereto; confesses our Lord Jesus Christ, our true God, one of the Holy consubstantial and life-giving Trinity, perfect in Godhead, and also perfect in Manhood, the same truly God, and truly Man of a reasonable soul and flesh; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us without sin; who was begotten of the Father before the worlds according to the Godhead, but in these last days for us and for our salvation [born] according to the Manhood of the Holy Ghost and the Virgin Mary, properly and truly the bringer-forth of God; to be acknowledged one and the same Christ, Son, Lord, only-begotten, in two natures, without confusion, change, separation, or division, the distinction of the natures being by no means taken away by the union, but rather the propriety of each nature being preserved and concurring in one Person, and one Subsistence, not being parted or divided into two Persons, but one and the same, the only-begotten Son of God, the Word, the Lord Jesus Christ, as the Prophets of old, and Jesus Christ himself, has taught us, and the Creed of the holy Fathers has delivered to us. And in like manner we declare that there are in Him two natural wills

and two natural operations, without separation, change, division, or confusion, according to the doctrine of the holy Fathers; and that the two natural wills are not opposed to each other, (God forbid,) as the impious heretics have asserted, but his human will follows and does not oppose, or contend against, but rather is in subjection to his Divine and Almighty will. For it was necessary that the will of the flesh should be moved, but that it should be subjected to the Divine will, according to the most wise Athanasius; for as his flesh is called and is the flesh of God the Word, so also the natural will of his flesh is called and is belonging to God, as he himself says, "I came down from heaven not that I might do mine own will, but the will of the Father who sent me," calling the will of his flesh his own will, inasmuch as his flesh was his own. For in the same manner as his most holy and spotless flesh with a rational soul was not destroyed by being deified, but continued in the same state and sense, so also his human will being deified was not destroyed, but is the rather preserved, as Gregory the divine says, for his will considered as in the Saviour is not contrary to God, being wholly deified. We also confess two natural operations without separation, change, division, or confusion, in the same our Lord Jesus Christ our true God, that is, the divine operation and the human operation, according to the divine preacher Leo, who says most plainly, for each form by its communion with the other works that which it had of its own, the Word working that which belongs to the Word, and the body performing those things which belong to the body: for we must not allow one natural operation of God and a creature, that we may not exalt that which is created into the Divine Substance, nor lower

the excellence of the Divine nature into a rank suited to creatures. For we acknowledge the miracles and sufferings of one and the same Person according to the difference of the natures from which they proceed, and in which they have their existence, as the admirable Cyril says. Preserving then always the inconfusedness and inseparability, we declare the whole matter in a few words. We believe that one of the Holy Trinity, and after his incarnation our Lord Jesus Christ, is our true God; and we say that his two natures shone forth in his one Subsistence, in which throughout the whole of his incarnate conversation, he showed forth not phantastically, but truly, both the miracles and the sufferings, the distinction of natures being recognised in one and the same Subsistence, in that each nature with the communion of the other willed and wrought that which was proper to itself, on which account we confess two natural wills and operations mutually concurring to the salvation of the human race.

These things then being defined by us with the utmost accuracy and care, we decree that it shall not be lawful for any one to bring forward or write or compose any other belief, or to understand or teach otherwise. And they who shall dare to compose any other belief, or to bring forward or teach or deliver another Creed to those who wish to turn to the acknowledging of the truth from Heathenism or Judaism, or any heresy, or to introduce any novelty of expression, or newly-invented phrases, to the subversion of those things which we have now defined, if they are Bishops or of the Clergy, they shall be deposed from their order; if Monks or Laymen, anathematized.

THE
CANONS OF THE PROVINCIAL COUNCILS
RECEIVED INTO
THE CODE OF THE UNIVERSAL CHURCH.

The Canons of the five Provincial Synods which follow, (as is stated in the note on the first Canon of the Council of Chalcedon,) had been collected into one Code previously to the holding of that Council by which they were received and confirmed, and so stamped with the authority of the Universal Church. According to Justellus who published the Code of the Universal Church in 1610, this collection was first made in the reign of Theodosius the Great, soon after the first Council of Constantinople, by one Stephen Bishop of Ephesus, whose name Justellus had seen prefixed to this Code in the Palatine Library, and contained at first only the Nicene, Ancyran, Neocæsarean, Gangren, Antiochian, Laodicean, and Constantinopolitan Canons; those of Ephesus and Chalcedon were afterwards added. See Justell. pref. to Can. of Nice.

That this collection was made and received by the Church previous to the Council of Chalcedon is evident from the manner in which several of the Canons are quoted in that Council. Thus in the 4th Action, in the matter of Carosus and Dorotheus, who had acknowledged Dioscorus as Bishop, though he had been deposed from

his Bishopric, "the holy Synod said, let the holy Canons of the Fathers be read, and inserted in the records; and Aetius the Archdeacon taking the book read the 83d Canon, If any Bishop, &c. And again the 84th Canon, concerning those who separate themselves, If any Presbyter, &c." These Canons are the 4th and 5th of Antioch. Again, in the 11th Action in the matter of Bassianus and Stephanus who disputed about the Bishopric of Ephesus, both requested the Canons to be read, "And the Judges said, Let the Canons be read. And Leontius Bishop of Magnesia read the 95th Canon, If any Bishop, &c. and again out of the same book the 96th Canon, If any Bishop, &c." These Canons are the 16th and 17th of Antioch. Now if we add together the different Canons in the Code of the Universal Church in the order in which they follow in the enumeration of them by the Council of Trullo, and in other documents, we find that the 4th and 5th of Antioch, are the 83d and 84th of the whole Code, and the 16th and 17th of Antioch, the 95th and 96th. Nice 20, Ancyra 25, Neocæsarea 14, Gangra 20; all which make 79. Next come those of Antioch, the 4th and 5th of which therefore will be respectively the 83d and 84th, and the 16th and 17th the 95th and 96th.

THE CANONS OF ANCYRA.

The Synod of Ancyra in Galatia was assembled A. D. 315, ten years before that of Nice. It consisted only of eighteen Bishops, who met to determine the cases of those who had lapsed in the time of the persecution under Maximin, and who desired to return to the Communion of the Church.

Canon I. Respecting the Presbyters who have sacrificed, and then again entered into the conflict, not deceitfully but truly, neither having before prepared and arranged the matter, and persuaded others to make it appear that they were exposed to tortures which in fact were applied only in seeming and pretence, it is decreed, that such persons may partake of the honour of their chair, but shall not be allowed to offer or preach (1), or to take any part in the performance of the divine offices.

II. In like manner as regards the Deacons who have sacrificed, and then again entered into the conflict, [it is decreed] that they shall indeed have their other honours, but shall desist from all their sacerdotal service, both from the bringing in the bread or cup, and making the proclamations. If however any of the Bishops should perceive in them trouble of mind and meek humiliation, and should wish to grant them any greater privileges,

or on the other hand should see reason to take away any thing from them, they are to have authority to do so.

III. As regards those who have fled, and have been taken, or who have been betrayed by their servants, or by some other means have been spoiled of their goods, or have endured tortures, or been cast into prison, still exclaiming that they were Christians; and have been harassed by their persecutors forcibly putting something into their hands, or who have been compelled to receive food, professing all the while that they were Christians, and constantly manifesting grief for what had happened to them, in their habit and appearance and humble way of living, such persons as being without sin in this respect, are not to be repelled from Communion: but if they have been repelled by any one out of excessive strictness, or from ignorance of some things, let them be immediately received. And this decree applies equally to the Clergy and the Laity. Furthermore it has been considered whether Laymen who have fallen under such a necessity may be promoted to the Clergy; and it has been decreed, that such persons having in no respect sinned, may, if their previous course of life is found to be correct, be ordained.

IV. As regards those who have indeed been forced to sacrifice, but who afterwards have eaten before the idols, and who being led away have returned with a cheerful appearance, and have put on a richer garment, and partaken without distinction of the supper which was prepared, it is decreed that they be hearers (1) for a year, and prostrators for three years, and communicants in prayers for two years, and then be admitted to full Communion (2).

V. Such persons however as have come with a mourning dress, and falling down have eaten, but weeping throughout the whole entertainment, after they have fulfilled a period of three years as prostrators, are to be received without offering. But if they have not eaten, let them after having been prostrators two years, communicate without offering in the third, so as to be received to full Communion in the fourth year. The Bishops however are to have the power, upon considering the manner of their conversation, either to deal more leniently with them, or to lengthen their time of probation. But in particular let their previous as well as subsequent life be inquired into, and let favour be meted to them accordingly.

VI. With respect to those who have yielded upon the threat only of punishment, and spoiling of their goods, or of banishment, and have sacrificed, and up to the present time have not repented or been converted, but have come now on the occasion of the holding of this Synod, and taken thought of conversion, it has been decreed, that such persons should be received as hearers to the great day (1), and after the great day should be prostrators for three years, and for two other years should communicate without offering, and then come to the Communion, so as to complete the whole period of six years. But if any persons have been admitted to penitence before the holding of this Synod, the six years shall be reckoned from the time of their admission. If however any danger or expectation of death should occur from disease or any other cause, they are to be received, but under limitation.

VII. With respect to those who have taken part in any heathen feast in any place belonging to the heathen,

but bringing with them, and eating their own provisions, it is decreed, that they shall be received after having been prostrators for two years, but whether or not with the oblation, each Bishop is to determine after inquiring into the rest of their life.

VIII. Those however who have sacrificed a second or third time, even under violence, must continue prostrators four years, and communicate two years without the oblation, and in the seventh be received to full Communion.

IX. But those who have not only fallen away themselves, but have risen against their brethren, and forced them, or have been the cause of their being forced, must occupy the place of hearers for three years, and for a further six years that of prostrators, and for one year communicate without the oblation, and having thus fulfilled the space of ten years, they are then to be admitted to the Communion. The rest of their life however during this time must be inquired into.

X. Those who have been made Deacons, if at the time of their being made they have testified and said, that they must needs marry, because they are unable "to abide so," (1 Cor. vii. 8.) may, if they should afterwards marry, continue in their Ministry, because this was allowed by the Bishop. But if any have kept silence respecting this, and have undertaken at their ordination "to abide so," and should afterwards marry, they must desist from the Ministry.

XI. As regards maidens who have been betrothed, and who have afterwards been carried off by force, it is decreed, that they shall be restored to those to whom they were before betrothed, even if they should have suffered violence from those who carried them off.

XII. Those who before Baptism have sacrificed, and afterwards have been baptized, may be promoted to the Clergy, as having been washed from [their sins].

XIII. The Chorepiscopi (1) are not to be allowed to ordain Presbyters or Deacons, nor the Presbyters of a City, without the permission of the Bishop in writing, in another Parish.

XIV. It is decreed that those of the Clergy, being Presbyters or Deacons, who abstain from flesh, should taste it, and then if they will abstain from it. But if they do not choose to do so, and will not even eat the vegetables which have been served with flesh, and refuse to obey the Canon, they are to be deprived of their order. (See Apost. Can. 51.)

XV. With respect to those things belonging to the Church which the Presbyters may have sold whilst there was no Bishop, it is decreed, that the property of the Church is to be reclaimed. The Bishop however is to decide whether it is desirable to receive the price or not, since it may often happen, that the price paid for the things sold will bring a greater revenue than the things themselves.

XVI. Concerning those who are or have been guilty of bestial lusts, if they have sinned before the age of twenty, let them after being prostrators for fifteen years, be admitted to Communion as far as the prayers, and having completed five years in this Communion, let them then partake of the oblation. But let their manner of life during the time of their being prostrators be inquired into. And so let them be gently dealt with. If however any have frequently sinned, let them have a long prostration. But if any having exceeded the before-mentioned age, and having wives,

have fallen into this sin, let them be prostrators for twenty-five years, and then partake of the Communion as far as the prayers, then having completed five years in the Communion of prayers, let them partake of the oblation. But if any having wives, and having exceeded the age of fifty years have sinned, let them be admitted to the Communion only at their departure from life.

XVII. Concerning those who have been guilty of bestial lusts, and are lepers, or have infected others with the leprosy, the holy Synod orders, that they shall pray amongst those penitents who stand exposed to the weather.

XVIII. If any having been appointed Bishops, and not having been received by the Parish to which they were named, wish to invade other Parishes, and to do violence to those who are appointed in them, and stir up seditions against them, they are to be excommunicated. If however they wish to sit in the Presbytery where they were formerly Presbyters, they are not to be deprived of that honour; but if they stir up seditions against the Bishops who sit there, the honour of the Presbytery is to be taken away from them, and they are to be expelled.

XIX. Whatever persons make profession of virginity, and make void their profession, are to fulfil the term of digamists (1). But we prohibit virgins from living with men as brothers.

XX. If any man's wife commit adultery, or any man commit adultery, they are to be admitted to Communion in seven years, after passing through the several degrees of penance.

XXI. With respect to those women who commit fornication, and destroy that which they have conceived, and who employ themselves in making drugs for procuring abortion, it was formerly decided, that such persons should

be prohibited from communicating until the time of their death. We agree to the propriety of this decision; but being disposed to adopt a more lenient resolution, we decree, that they shall complete a period of ten years of penitence through the established degrees. (See Can. 9.)

XXII. With respect to cases of involuntary homicide, a former decree orders that the penitent shall be admitted to Communion in seven years, passing through the established degrees: but this second that he shall complete a period of five years.

XXIII. In cases of wilful homicide, the penitent must continue amongst the prostrators, and be admitted to Communion at the close of life.

XXIV. They who use soothsaying, and follow the customs of the Gentiles, and bring persons into their houses for the framing of charms, or for lustrations, are to be subjected to the Canon of five years of penance, according to the established degrees, i. e. three years of prostration, and two of prayers without the oblation.

XXV. A certain man who had betrothed a virgin corrupted her sister, who conceived a child. After this he married his betrothed, but the one who had been corrupted hung herself. They who were privy to this transaction were commanded to be received amongst the co-standers in ten years, passing through the established degrees.

NOTES.

Canon I. 1. *Offer or preach.*] The distinction between the offices of Presbyter and Deacon is clearly marked in this and the following Canon by the different words applied to them. The Presbyter was ordained προσφέρειν καὶ ὁμιλεῖν, to offer and preach, that is, to consecrate the elements in the Eucharist, and to preach

to the people. The Deacon was only ἀναφέρειν καὶ κηρύσσειν, that is, to bring the bread and wine to the Presbyter, and to make certain proclamations respecting prayers, in various parts of the Liturgy. This was their ordinary office, and though Deacons were sometimes permitted to preach, they were never allowed to consecrate the elements. (See Bingham, b. ii. c. xx. s. 5, 8, 11.)

IV. 1. *Hearers.*] For the account of the various orders and degrees of penitents in this and the following Canons, see the note on the 8th Nicene Canon.

2. *Communion.*] τὸ τέλειον, the perfection. This name is very frequently given to the Holy Eucharist in the ancient Canons, as being "that sacred mystery which unites us to Christ, and gives us the most consummate perfection that we are capable of in this world." (Bingham.)

VI. 1. *The great day.*] That is, Easter day. The great reverence which the Primitive Church, from the very earliest ages, felt for the holy festival of Easter, is manifested by the application of the epithet Great, to every thing connected with it. The preceding Friday, i. e. Good Friday, was called the Great Preparation, παρασκευὴ, the Saturday, the Great Sabbath, and the whole week, the Great Week.

XIII. 1. *Chorepiscopi.*] This Canon in its present form, as it exists in all the Greek copies, is utterly unintelligible, and the Greek commentators do not give us any assistance, excepting that John of Antioch reads in *each* Parish, instead of *another*. The old Latin interpreters however furnish us with what appears certainly to have been the true reading. "The Chorepiscopi are not to be allowed to ordain Presbyters or Deacons, nor the Presbyters of a City *to do any thing* without the permission of the Bishop in writing in each Parish. This is the interpretation of Isidore Mercator, of Hadrian I. in the Epitome of Councils which he sent to Charlemagne, and also of Fulgentius Ferrandus, Deacon of Carthage. (v. Bev. in Can.)

XIX. 1. *Digamists.*] According to some of the ancient Canons, Digamists were to be suspended from Communion for one or two years, though Beveridge and others doubt whether the rule was not meant to apply to such marriages

only as were contracted before a former one was dissolved. Bingham thinks that it was intended to discountenance marrying after an unlawful divorce. It is clear from Tertullian's arguments in his treatise de Monogamia, that the Primitive Church did not censure second marriages when the first was cancelled by death. (See Bingham, b. xv. c. iv. s. 18.)

THE CANONS OF NEOCÆSAREA.

The Synod of Neocæsarea in Pontus was held in the same year with that of Ancyra, or the following one, and therefore also before that of Nice. It was attended by about the same number of Bishops as that of Ancyra, and several of the same Bishops.

Canon I. If a Presbyter marry, let him be removed from his order; but if he commit fornication or adultery, let him be altogether cast out, and be brought to penance.

II. If a woman marry two brothers, let her be cast out even unto death, if she will not be persuaded to dissolve the marriage: but for lenity's sake she shall be admitted to repentance at the time of death, if she says that in the event of her recovery she will dissolve the marriage. If however a woman or her husband die in such a marriage, penance is not to be easily allowed to the survivor.

III. With respect to those who fall into many marriages, the prescribed time is well known, but their repentance and faith may shorten the term.

IV. If any man lusting after a woman purposes to lie with her, but his intention does not come into act, it is manifest that he has been saved by grace.

V. If a Catechumen has entered into the church and

stood in the station of Catechumens, and yet be guilty of sin; if he be a kneeler, let him become an hearer upon desisting from his sin; but if he continue to sin when an hearer, let him be cast out. (See note on Nic. Can. xiv.)

VI. With respect to a woman who may be with child, it is decreed, that she is to be baptized whenever she will: for the woman has not any communion with the child in this matter, because each person's particular purpose is shown by his own profession.

VII. A Presbyter must not be a guest at the wedding of a person who is marrying a second time; for whereas the digamist needs to undergo penance, what a Presbyter must he be who sanctions the marriage by his presence at the feast?

VIII. If the wife of any one has been clearly convicted of adultery whilst he was a Layman, a man so circumstanced cannot be admitted to the Ministry. But if she has committed adultery after his ordination, he ought to put her away. If however he continues to live with her, he cannot retain the ministry which had been committed to him.

IX. If a Presbyter who had formerly sinned with his body should be promoted, and should confess that he sinned before ordination, let him not make the offering. Let him however continue in the rest of his offices on account of his diligence in other respects. For many have asserted that ordination remits sins. But if he does not confess, and cannot be convicted clearly, he is to act upon his own responsibility.

X. In like manner a Deacon, if he has fallen into the same sin, may retain the rank of Minister.

XI. Let not a man be ordained Presbyter under thirty years of age, notwithstanding he may be in every respect

worthy, but let him be reserved. For the Lord Jesus Christ was baptized, and began to teach in his thirtieth year.

XII. If any man has been baptized (1) in sickness, he must not be promoted to be a Presbyter, for his faith was not of his own free choice, but of necessity. Unless perhaps an exception is made on account of his subsequent diligence and faith, or on account of a scarcity of men.

XIII. Country Presbyters may not offer in the Church of the City, the Bishop or Presbyters of the City being present, nor give the bread or cup with prayer. If however these should happen to be absent, and he [a Country Presbyter] be called alone to the prayer, he may give it.

XIV. The Chorepiscopi are after the pattern of the Seventy; but as partners in the Liturgy, on account of their diligence towards the poor, they are honoured so as to offer.

XV. The Deacons ought to be seven according to the Canon, even if the City be very great. This is proved by the Book of the Acts.

NOTES.

Canon XII. 1. *Baptized.*] Literally, enlightened, which was a common term in the Primitive Church for Baptism. *In sickness.* It being undoubtedly believed that Baptism was a complete cleansing from all previous sin, many persons were disposed to delay their Baptism till the approach of death; a practice which was severely censured and discouraged by the Primitive Church. They did not indeed at all deny the efficacy of such Baptism, (which was called Clinic Baptism, i. e. Baptism in bed,) but considered those who adopted it highly blameable, and therefore subjected them to such disqualifications as that in this Canon. That this was an old rule of the Church appears

from the account which Cornelius gives of the ordination of Novatian more than fifty years before the celebration of this Council, to which ordination the whole of the Clergy and many of the people objected as unlawful, because he had received Clinic Baptism.

Canons XIII. and XIV. These two Canons are commonly joined together, making the whole number of the Canons of this Council fourteen only.

THE CANONS OF GANGRA.

The Synod of Gangra in Paphlagonia was held after that of Nice, but before that of Antioch, i. e. between A. D. 325, and 341, but the exact year is not known. It was assembled for the purpose of condemning the tenets of a certain Eustathius, respecting whose person nothing is known for certain, but whose tenets are summarily stated in a Synodical Epistle, which was addressed by the Bishops who attended the Council to their fellow-Bishops in Armenia, and signed by fifteen Bishops, and are particularly condemned in the Canons.

Canon I. If any one condemns marriage, or abhors and condemns a woman who sleeps with her husband, and is faithful and pious, as not being able to enter into the kingdom; Let him be Anathema.

II. If any one condemns him who with piety and faith eats flesh without the blood, and not having been offered to idols or strangled, as having no hopes on account of his eating; Let him be, &c.

III. If any one teaches that a servant may under pretence of godliness despise his master, and withdraw from his service, and not that he should serve his master with good will and all honour; Let him be, &c.

IV. If any one asserts concerning a married Presbyter, that it is not lawful to partake of the oblation when he performs the divine service; Let him be, &c.

V. If any one teaches that the house of God, and the assemblies held therein, are to be despised; Let him be, &c.

VI. If any one holds a private meeting out of the Church, and despising the Church performs ecclesiastical offices without the concurrence of the Presbyter and the consent of the Bishop; Let him be, &c.

VII. If any one will take of the fruits offered to the Church, or give them out of the Church, contrary to the will of the Bishop, or of him who has the charge of such things, and will not act in accordance to their wishes; Let him be, &c.

VIII. If any one gives or receives the fruits besides the Bishop, or him who has been appointed to dispense the benefactions; let both the giver and the receiver be Anathema.

IX. If any one preserves his virginity or contains, abstaining from marriage as abominating it, and not on account of the excellence and holiness of virginity itself; Let him be, &c.

X. If any one of those who preserve their virginity for the Lord's sake, insults those that are married; Let him be, &c.

XI. If any one despises those who make love-feasts out of faith, and call together the brethren in honour of the Lord, and will not partake of the invitations because he despises that which is done; Let him be, &c.

XII. If any one under a pretence of asceticism uses a cloak, and as if he thus acquired righteousness condemns those who with piety wear the berus (1), and use other common and accustomed clothing; Let him be, &c.

XIII. If any woman under pretence of asceticism

changes her clothing, and instead of the customary women's clothing, puts on that of a man; Let her be, &c.

XIV. If any woman leaves her husband, and will separate from him as abhorring marriage; Let her be, &c.

XV. If any one leaves his own children, and does not train them, as far as he can, to a becoming piety, but under pretence of asceticism neglects them; Let him be, &c.

XVI. If any children, particularly of believers, withdraw from their parents under pretence of religion, and do not render the suitable honour to their parents, making it appear as if they honoured religion before them; Let them be, &c.

XVII. If any woman under a pretence of godliness cuts off her hair which God has given her for a memorial of subjection, as she thus dissolves the precept of subjection; Let her be, &c.

XVIII. If any one out of a pretence of asceticism fasts upon the Lord's day; Let him be, &c.

XIX. If any of the ascetics, without bodily necessity, behaves himself insolently, and breaks the fasts which have been commonly delivered and observed by the Church, having perfect use of his reason; Let him be, &c.

XX. If any one from a proud disposition blames and abhors the assemblies [in honour] of the Martyrs, or the divine services which are therein performed, or the commemorations of them; Let him be, &c.

We however write these things, not as cutting off those in the Church of God, who wish to lead an ascetic life, according to the Scriptures, but those who take up the pretence of such exercise out of pride, exalting themselves above others who live in a more simple

manner, and introducing novelties contrary to the Scriptures, and the Ecclesiastical Canons. We do indeed admire virginity coupled with humility, and allow of continence with godliness, and gravity. We also admit of a retreat from worldly business with humility; but at the same time we reverence the holy connection of marriage, and do not set at nought wealth with righteousness and beneficence. We praise simplicity and frugality in clothing without any over-curious regard for the body, and have an aversion for dissolute and luxurious excess in dress. We reverence the houses of God, and embrace the assemblies which take place in them as holy and profitable, not as confining godliness within the houses, but honouring every place which is built in the name of God, and approving of the assembling in the Church itself for the common benefit; and we praise the exceeding benefactions of the brethren as being made according to the traditions through the Church to the poor; and, to speak summarily, we desire that all things that have been delivered by the holy Scriptures, and by the Apostolical traditions, should be done in the Church.

NOTE.

Canon XII. I. *Cloak*, περιβολαίον. *Berus*, βήρος.] It is not by any means clear what was the difference between these two garments, nor is it material to enter into a discussion upon the subject. The object of the Canon is plain and reasonable.

THE CANONS OF ANTIOCH.

The Synod of Antioch in Syria was held A. D. 341, on the occasion of the dedication of the famous Church at Antioch which was begun by Constantine the Great, and completed by Constantius, and which was called the Golden Church. From this circumstance the Council is often called the Council of Antioch in Encæniis. It was attended by 90 or 97 Bishops, most of whom were Arians or suspected of Arianism. They did not however attempt to bring forward their heretical opinions, on the contrary they artfully concealed them, their principal object at the time being to prevent the restoration of Athanasius to the See of Alexandria, and the confirmation of Paul in the See of Constantinople. In order the more effectually to disguise their object so as to elude the opposition of the Catholics, they in their first Canon professed great reverence for the Nicene Council, and renewed the decree of that Council respecting the celebration of Easter, which had been also previously defined in the 7th Apostolical Canon. They then proceeded to establish other Canons, framed in almost the very words, and in the same order as they occur in the Apostolical Canons, so as to appear to be establishing no new laws, but merely republishing and confirming the old laws of the Church. After the 10th Canon however they introduced the 11th and 12th, which were intended to apply

to the case of Athanasius, who having been deposed by the Synod of Tyre, had been restored to his See by the authority of the Emperor Constantine only. The same object appears also in the 14th and 15th Canons. In like manner the 16th and 17th Canons were introduced with a view to the case of Paul of Constantinople, who had been elected to that See in opposition to the wishes of the Arians, and without the consent, as they affirmed, of Theodore of Heraclea, the Metropolitan of Thrace. To carry on the deceit, the Council then added the remaining Canons from the Apostolical Canons. Notwithstanding however the apparently bad intentions of the Antiochian Synod, the Canons which were enacted or sanctioned by it were unobjectionable, or rather excellent in themselves; and having been received into the Code of the Universal Church, and so confirmed by the Council of Chalcedon, they have equal authority with the rest of that Code.

On comparing the Canons published at Antioch with the corresponding ones in the Apostolical Canons, it cannot be doubted that the latter are the original. This is evident, 1. from the more simple form of the Apostolical Canons, which in most instances are amplified, and rendered more clear in those of Antioch. 2. From the circumstance of the frequent reference made in the Antiochian Canons to other Canons as well known and established, which in no instance is done in the Apostolical. 3. From a particular comparison of the 9th Canon of Antioch with the 34th Apostolical; and the 24th and 25th of Antioch with the 40th and 41st Apostolical. In the 34th Apostolical, the chief Bishop is simply called the first Bishop; in the 9th of Antioch he is styled the Metropolitan. This term however was

not introduced till the beginning of the fourth century, but when introduced it universally prevailed. This not only proves that the Apostolical Canons are older than those of Antioch, but also that they were collected previously to the close of the third century. It is observable also that the expression in them, "the Bishops of each nation," is altered in those of Antioch into "the Bishops of each Province." Again, in the 41st Apostolical there is only mention of the goods of the Church, but in the Antiochian of rents and farms, which shows that the former Canon was made before the time of Constantine, when the Church generally was not endowed with any houses or lands, which it was at the time of the Council of Antioch. It is observable also as a proof of the high estimation in which the Apostolical Canons were held, that the Council of Antioch in its 20th Canon respecting the annual Synods, adopts the rule of these Canons as to the time for the first of the Synods in preference to that of Nice. It is probable from this, as Beveridge observes, that the Apostolical Canons were the rules of the Church in the parts of Antioch, and that therefore the Antiochian Fathers thought proper to retain them in this instance as the ancient customs. See Bev. Cod. Can. Eccl. prim. vind. cap. 4.

Canon I. Let all who dare to set aside the decree of the holy and great Synod which was assembled at Nice, in the presence of the pious and most religious Sovereign Constantine, respecting the holy and salutary feast of Easter, be excommunicated, and cast out of the Church, if they continue to persist in their opposition to what has been rightly decreed. This indeed is said more particularly with respect to the Laity; but if any of those

who preside in the Church, whether a Bishop, Presbyter, or Deacon, shall dare after this decision to follow his own fancies to the subversion of the people and the troubling of the Churches, and to keep the feast with the Jews, the holy Synod decrees that he shall henceforth be an alien from the Church, as being not only guilty of sin himself, but the cause of destruction and subversion to many; and it not only removes such persons themselves from the divine service, but also all those who shall dare to communicate with them after their deprivation. And it further decrees, that those who are thus deposed shall be deprived of the outward honour of which the holy order, and the priesthood of God partakes. Apost. Can. 7.

II. Let all those who come into the Church and hear the holy Scriptures, but do not communicate in prayer with the people, or in a disorderly manner, turn away from the holy receiving of the Eucharist, be cast out of the Church, until having confessed and shown fruits of repentance, and having earnestly requested it, they may obtain pardon. Further, it is unlawful to communicate with those who are excommunicated, or to enter into their houses, and pray with those who do not pray with the Church, or to receive in any Church those who do not join the assemblies in another. But if it shall appear that any of the Bishops, or Presbyters, or Deacons, or any one on the list of the Church, communicates with excommunicated persons, let him also be excommunicated, as confounding the rule of the Church. Apost. Can. 8. 9. 10. 11. 12. 13.

III. If any Presbyter, or Deacon, or any other who does at all belong to the Priesthood, shall leave his own Parish, and go to another, and at last removing entirely from his own, continues for a long time in another Parish,

let him no longer take part in the divine service, particularly if his own Bishop calls and exhorts him to return to his own Parish, and he will not obey. If however he persists in his disorderly practice, let him be entirely deposed from the service, and be allowed no place for returning. But if another Bishop receives a man who has been deposed on this account, let him also be deposed by the common Synod, as one who breaks the laws of the Church. Apost. Can. 15. 16.

IV. If any Bishop being deposed by a Synod, or a Presbyter, or Deacon by his own Bishop, shall dare to perform any part of the divine service, whether a Bishop according to former custom, or a Presbyter, or Deacon, he shall be no longer allowed to do so, nor shall he have any hope of restoration or defence in another Synod. Moreover, all those who communicate with him shall be cast out of the Church; and particularly if after having been acquainted with the sentence passed against those who have been before mentioned they dare to communicate with them. Apost. Can. 28.

V. If any Presbyter or Deacon, despising his own Bishop, has separated himself from the Church, and collected a private congregation, and erected an altar, and when his Bishop has summoned him refuses to obey, and will not attend nor submit upon a first and second summons, let him be utterly deprived, and have no further remedy, nor be capable of regaining his rank. But if he persists in troubling and disturbing the Church, let him be corrected as a seditious person by the secular power. Apost. Can. 31.

VI. If any one has been excommunicated by his own Bishop, let him not be received by any other, (unless indeed he should be previously received by his own

Bishop,) until a Synod has met, and he having come before it and made his defence, and satisfied the Synod, has received a different sentence: and let this decision hold good with respect to Laymen, and Presbyters, and Deacons, and all who are reckoned amongst the Clergy. Apost. Can. 12. 32.

VII. Let no strangers be received without pacifical letters. Ap. Can. 33.

VIII. Let not the Presbyters who are in country places give canonical letters, or at any rate let them only send letters to the neighbouring Bishops. The Chorepiscopi however who are of good reputation, may give pacifical letters.

IX. It behoves the Bishops in every Province to own him who presides over the Metropolis, and who is to take care of the whole Province: because all who have business come together from every side to the Metropolis. Wherefore also it has been decreed, that he should have a precedence of rank, and that the other Bishops should do nothing of consequence without him, according to the ancient Canon which we have received from our Fathers; or at any rate only those things which belong to each particular Parish, and the districts which are under it. For each Bishop is to have authority over his own Parish, and to administer it with that piety which concerns every one, and to make provision for all the district which is under his City, to ordain Presbyters and Deacons, and to determine every thing with judgment, but let him attempt to do nothing further without the Bishop of the Metropolis; and let not him do any thing without the consent of the others. Ap. Can. 34.

X. The holy Synod decrees, that those who are in villages or rural districts, or those who are called Chor-

episcopi, although they may have received the ordination of a Bishop, should have their own limits, and administer the Churches which are subjected to them, and be content with the care and management of those; and they may ordain Readers, and Subdeacons, and Exorcists. They must however be satisfied with promoting such officers, and not dare to ordain either a Presbyter or Deacon, without the Bishop of the City to which they and their district are subject. But if any one dares to go beyond what is defined, he shall be deprived of the rank which he holds. And the Chorepiscopus is to be made by the Bishop of the City to which he is subject.

XI. If any Bishop, or Presbyter, or any one on the list [of the Clergy] presumes to go to the Emperor without the consent in writing of the Bishops of the Province, and especially of the Metropolitan, he shall be deposed and cast out not only from communion, but also from the rank which he holds, as daring to trouble the ears of our most religious Sovereign contrary to the laws of the Church. If however any absolute necessity obliges him to go to the Emperor, he must do this with the advice and consent of the Metropolitan and other Bishops of the Province, and be furnished with letters from them on his setting forth.

XII. If any Presbyter or Deacon having been deposed by his own Bishop, or any Bishop by a Synod, shall dare to trouble the ears of the Emperor, whereas he ought to have recourse to a greater Synod of Bishops, and to refer to these Bishops what he considers to be right, and abide by their examination and decision; if then despising these he shall trouble the Emperor, he is not to be entitled to one pardon, nor be

allowed another hearing, nor have hope of any future restoration.

XIII. Let no Bishop dare to pass from one Province to another, and ordain any persons in the Churches to the dignity of officiating, not even if he bring others with him, unless he has come upon a written invitation from the Metropolitan, and the other Bishops of the country into which he is come. If however no one inviting him, he shall proceed disorderly to the ordination of any persons, and to the regulation of ecclesiastical matters which do not belong to him, the things which are done by him shall be annulled, and he himself suffer the punishment proper for his insubordination and unreasonable attempts, being deposed forthwith by the holy Synod. Ap. Can. 35.

XIV. If any Bishop be tried upon any accusations, and it should happen that the Bishops differ respecting him, some pronouncing him upon his trial innocent and some guilty, the holy Synod decrees, that for the settling of all disputes, the Bishop of the Metropolis shall call in some of the neighbouring Province to join in the judgment and terminate the dispute, and confirm what is resolved upon with those of the Province.

XV. If any Bishop, having been charged with any accusations, is judged by all the Bishops of the Province, and they shall all pronounce an unanimous sentence against him, he is not to be judged by any others, but the unanimous sentence of the Bishops of the Province shall remain firm.

XVI. If any Bishop without a See throw himself upon a vacant Church, and usurp the throne without a full Synod, he shall be cast out, even although the whole people whom he has usurped should choose him; and

that Synod is to be accounted a full one at which the Metropolitan is present.

XVII. If any Bishop having received the ordination of a Bishop, and being appointed to preside over a people, will not accept of the office, nor be persuaded to go to the Church committed to him, let him be excommunicated, until he is either constrained to accept it, or a full Synod of the Bishops of the Province come to some determination respecting him. Ap. Can. 37.

XVIII. If any Bishop being ordained to a Parish does not go to it, not from any fault of his own, but either on account of the refusal of the people, or any other cause not proceeding from himself, he shall partake of the honour and office [of a Bishop], provided he does not disturb the affairs of the Church in which he joins the assembly. And he is to wait for what the full Synod of the Province shall determine when it judges the case.

XIX. A Bishop is not to be ordained without a Synod, and the presence of the Metropolitan of the Province. And when he is present it is altogether better that all the fellow-liturgists in the Province should meet together with him. The Metropolitan should therefore convoke them by letter; and if all can meet it is better, but if this is difficult, it is altogether necessary that the greater part of them should be present, or give their consent in writing, so that the appointment may be made with the presence or consent of the greater part. But if things be done contrary to the established rules, the ordination shall be null. If however the appointment be made according to the established Canon, and some out of private contentiousness oppose it, the votes of the majority shall hold good. Ap. Can. 1. Nic. 4. 6.

XX. For the occasions of the Church, and for the settlement of controversies, it is decreed, that it is right that Synods of the Bishops should take place in every Province twice in the year, the one after the third week of the festival of Easter, so that the Synod may be completed in the fourth week of the Pentecost, and the second Synod to take place on the Ides of October, which is the 10th of the month Hyperberetæus. To these Synods the Bishop of the Metropolis is to summon the other Bishops of the Province; and Presbyters and Deacons, and all who think that they have been in any way aggrieved, may come and obtain the judgment of the Synod. But no persons may gather Synods of themselves, without those who have the charge of the Metropolitan Sees. Ap. Can. 37. Nic. 5.

XXI. A Bishop must not be translated from one Parish to another, neither throwing himself into it of his own accord, nor being forced by the people, nor constrained by the Bishops, but must remain in the Church to which he was originally called, and not be translated from it, according to the decree which has been formerly made upon this subject. Ap. Can. 14. Nic. 15.

XXII. A Bishop must not enter into another city which is not subject to him, nor into a district which does not belong to him, to ordain any one; nor appoint a Presbyter or Deacon in places subject to another Bishop, unless with the consent of the proper Bishop of the district. But if any one dares to do this, the ordination shall be null, and he himself be punished by the Synod. Ap. Can. 35.

XXIII. A Bishop is not to be allowed to appoint another in his stead even at the close of life. If how-

ever any such thing be done, the appointment shall be null, and the law of the Church shall be preserved which says, that a Bishop shall not be made without a Synod, and the decision of the Bishops, who after the decease of the former Bishop have the power of promoting a deserving man. Ap. Can. 76.

XXIV. It is right that what belongs to the Church should be preserved to the Church with all possible care, and good conscience, and fidelity towards God, the Inspector and Judge of all. It is fit also that these things should be administered by the judgment and authority of the Bishop, who is entrusted with all the people, and with the souls of the congregation. And the things belonging to the Church should be clearly distinguished and well known to the Presbyters and Deacons, so that they may know for certainty what is the property of the Church, and have nothing concealed from them; that if it shall happen that the Bishop departs this life, the things which belong to the Church being clearly known, neither may they be embezzled or lost, nor the private property of the Bishop be troubled under a pretence of its belonging to the Church. For it is just and pleasing before God and man, that the private property of the Bishop should be left to whom he will, and that of the Church preserved to it, so that neither may the Church suffer loss, nor the Bishop's goods be confiscated under pretence of the Church, nor those persons who belong to him be brought into suits, on account of which he may after his death be evil spoken of. Ap. Can. 40.

XXV. The Bishop ought to have power over the possessions of the Church, so as to dispense them to all those who are in want, with all piety and fear of

God. And if need be, he is himself to partake of what he requires for his own necessary uses, and for those of the brethren to whom he has to show hospitality, that they may not be under straits in any respect, according to the divine Apostle, who says, " having food and raiment, let us be therewith content." If however he will not be content with such things, but perverts the Church revenues to his own family uses, and does not manage the rents of the Church, or the fruits of its lands, with the consent of the Presbyters and Deacons, but commits authority to his own domestics, or kindred, or brethers, or sons, so that the accounts of the Church may be clandestinely injured by such persons, he himself shall be accountable to the Synod of the Province. And if in any other way the Bishop or the Presbyters who are with him are accused of perverting to their own use the things which belong to the Church, (whether from farms or any other ecclesiastical source,) so that the poor are afflicted, and an accusation and blame be attached to the account, and to those who administer it, let these persons also be subject to correction, the holy Synod determining what is proper. Ap. Can. 41.

THE CANONS OF LAODICEA.

This Synod was held at Laodicea in the region of Phrygia Pacatiana, and was attended by many Bishops of the neighbouring Provinces. The year in which it was held is not known, but from the Canons being placed in the Code after those of Antioch, it is most probable that it was after that Synod; and Beveridge adduces some probable reasons for supposing that it was in or about A. D. 365. Baronius and others suppose that it was prior to that of Nice, but there is no authority for this opinion; indeed it is contradicted by the circumstance of the Photinians being mentioned in the 7th Canon, who were not known till some years after the Council of Nice.

Canon I. It is right according to the ecclesiastical Canon that those who have been freely and lawfully joined in second marriages, and not clandestinely, having passed a short time, and given themselves to prayers and fasting, should by indulgence be allowed the Communion.

II. Those who have offended in divers particulars, and who continue instant in prayer with confession and repentance, and are perfectly converted from their wickedness, shall have a certain time of penance assigned to them according to the quality of the offence,

and then by the mercy and goodness of God be brought to Communion.

III. A man who has lately been baptized ought not to be promoted to the Sacerdotal order. Ap. Can. 80. Nic. 2.

IV. Those who belong to the Sacerdotal order ought not to lend, and receive usury, and what is called the Hemioliæ. Ap. Can. 44. Nic. 17.

V. Elections [or ordinations] are not to be made in the presence of the Hearers.

VI. Heretics are not to be allowed to enter into the house of God, whilst they continue in their heresy.

VII. Those who have been converted from the heresy of the Novatians, the Photinians, or the Quartodecimans, whether they were ranked as Catechumens or as Believers amongst them, are not to be received before they anathematize every heresy, and particularly the one in which they were implicated; and those who were called Believers amongst them, having learned the Creeds, and having been anointed with the holy chrism, shall so partake of the holy mysteries.

VIII. Persons who are converted from the heresy of those who are called Phrygians, even if they were of the reputed Clergy amongst them, or even called Chiefs, must be instructed with all care, and be baptized by the Bishops and Presbyters of the Church.

IX. The members of the Church are not to be permitted to go into the Cæmeteries, or the so-called Martyries of any heretics for the purpose of prayer or worship; and they who do so, if they be Believers, are to be excommunicated for a time; but upon their repentance and confession of their faults they are to be received again.

X. The members of the Church must not connect their children in marriage indiscriminately with heretics.

XI. Presbyteresses, (πρεσβύτιδες) as they are called, or female Presidents, are not to be appointed in the Church.

XII. Bishops are to be appointed to the ecclesiastical government by the judgment of the Metropolitans, and neighbouring Bishops, having been long tried in relation to the faith, and in the dispensation of the correct word.

XIII. The multitude are not to make elections of those who are to be appointed to the Sacerdotal order.

XIV. The holy things are not to be sent into other Parishes at the feast of Easter by way of Eulogiæ (1).

XV. No persons but the Canonical singers who go up into the ambo and sing from a book should sing in the Church.

XVI. The Gospels are to be read on the sabbath with the other Scriptures.

XVII. The Psalms are not to be joined together in the assemblies, but a lesson is to be read between each Psalm.

XVIII. The same office of prayers should be always used both at Nones and Vespers (1).

XIX. After the sermons of the Bishops, the prayer for the Catechumens is to be made first by itself, and after the Catechumens are gone out, the prayer for the Penitents; and when these have passed under the hand [of the Bishop] and have retired, then the prayers of the faithful are to be made in three parts, the first with silence, and the second and third to be completed with acclamation; then the [Kiss of] Peace is to be given; and after the Presbyters have given the Peace to the

Bishop, the Laity are then to give the Peace, and so the holy oblation is to be completed. And those only who belong to the Priesthood are to be allowed to enter in to the Altar, and communicate (1).

XX. A Deacon must not seat himself in the presence of a Presbyter, but sit down at the bidding of the Presbyter; and the Deacons are to have the like respect paid to them by the Minister [i. e. the Subdeacon] and all the Clerks.

XXI. The Ministers must not have any place in the Deacons' apartment, nor touch the sacred vessels.

XXII. A Minister must not wear an orarium (1), nor leave the doors.

XXIII. The Readers and Singers must not wear an orarium, and so read and sing.

XXIV. No one who belongs to the Priesthood from a Presbyter to a Deacon, and so downwards in the ecclesiastical order to Ministers, or Readers, or Singers, or Exorcists, or Door-keepers, or of the order of Ascetics, may go into a tavern.

XXV. A Minister must not give the bread, nor bless the Cup.

XXVI. Those who have not been appointed by Bishops may not exorcise, neither in the Church, nor in private houses.

XXVII. No persons, whether they belong to the Priesthood, or Clergy, or Laity, if they are invited to a love feast, may take away their portions, because by this means reproach is cast upon the priestly order.

XXVIII. It is not permitted to make love feasts, as they are called, in the Lord's houses or in Churches, or to eat or spread couches in the house of God.

XXIX. Christians must not judaize and rest on the

Sabbath day, but work upon that day, and honour the Lord's day, and, if they can, rest upon it as Christians; but if they are discovered judaizing, let them be anathema from Christ.

XXX. None of the Priesthood, or Clergy, or Ascetics, may wash in a bath with women, nor indeed any Christian, or Layman, for this is especially condemned amongst the heathen.

XXXI. It is not right to make marriages, or to give sons or daughters to every heretic, but rather to accept of them if they promise to become Christians.

XXXII. The eulogiæ of heretics are not to be received, for they are rather alogiæ [nonsensical things] than eulogiæ [blessings].

XXXIII. It is not right to pray with an heretic or a schismatic.

XXXIV. No Christian may leave the Martyrs of Christ and go to false Martyrs, that is, to those of heretics, and those who have been reputed to have been heretics. For these are aliens from God. Let those therefore who go after them be Anathema.

XXXV. Christians must not leave the Church of God, and go and invocate Angels, or make assemblies, which things are forbidden. If then any one is discovered giving himself to this hidden idolatry, let him be Anathema, for he has forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry.

XXXVI. None of the Priesthood or Clergy may be magicians or enchanters, or mathematics, or astrologers, or make what are called phylacteries, which are in fact bonds for their own souls. And we command that they who wear such things be cast out of the Church.

XXXVII. It is not allowed to receive the portions of feasts which are sent by Jews or Heretics, or to feast with them.

XXXVIII. It is not allowed to receive unleavened bread from the Jews, or to partake of their impiety.

XXXIX. It is not allowed to feast with Heathen, or to partake of their ungodliness.

XL. Bishops who are summoned to a Synod must not disregard the summons, but go and teach or be taught for the reformation of the Church, and others. If however such a person should be guilty of contempt, he will condemn himself; unless indeed he fails to come from some bodily infirmity.

XLI. None of the Priesthood or Clergy may travel without the orders of the Bishop.

XLII. None of the Priesthood or Clergy may travel without Canonical letters.

XLIII. The Ministers may not, even for a short time, leave the doors, and attend to the prayer.

XLIV. Women must not enter in to the Altar.

XLV. Persons are not to be received in order to illumination [baptism] after the second week in Lent (1).

XLVI. Those who are to be enlightened must learn the Creed, and on the fifth day of the week repeat it to the Bishop or Presbyters.

XLVII. Those who have received baptism in sickness and then have recovered must learn the Creed, and be made to know that they have been vouchsafed the Divine grace.

XLVIII. Those who are enlightened must after baptism be anointed with the heavenly chrism, and partake of the kingdom of God.

XLIX. There must not be any oblation of bread

during Lent, excepting on the Sabbath and Lord's day only (1).

L. The fast is not to be broken on the fifth day of the last week in Lent, and the whole Lent thus dishonoured, but the whole Lent must be fasted by eating only dry meats.

LI. The Nativities of Martyrs are not to be kept in Lent, but remembrances of the holy Martyrs are to be made on the Sabbaths and Lord's days.

LII. Marriages or birthdays are not to be celebrated in Lent.

LIII. Christians when they go to a wedding must not join in dancing, but modestly sup and dine as becomes Christians.

LIV. Those of the Priesthood or Clergy must not witness the shows at weddings, but before the Players enter they must rise up and depart.

LV. None of the Priesthood or Clergy may club together for drinking parties, nor indeed the Laity.

LVI. The Presbyters must not enter into the sanctuary and sit down before the Bishop enters, but go in after the Bishop; unless indeed the Bishop be ill or absent.

LVII. Bishops must not be appointed in villages and country districts, but visitors; those who have been heretofore appointed must do nothing without the consent of the Bishop of the City. In like manner also the Presbyters must do nothing without the consent of the Bishop.

LVIII. The oblation must not be made by Bishops or Presbyters in private houses.

LIX. Private Psalms must not be read in the Church,

nor any books not on the Canon, but only the canonical books of the Old and New Testaments.

LX. These are the books which are to be read of the Old Testament. Genesis, Exodus, that is the going out of Egypt, Leviticus, Numbers, Deuteronomy, Jesus the son of Naue, Judges, Ruth, Esther, the 1st, 2d, 3d, and 4th of Kings, the 1st and 2d of the Paralipomena, the 1st and 2d of Ezra, [i. e. Ezra and Nehemiah,] the book of 150 Psalms, The Proverbs of Solomon, Ecclesiastes, the Song of Songs, Job, the Book of the 12 Prophets, Isaiah, Jeremiah, and Baruch, the Lamentations and Epistles, Ezekiel, Daniel. And these of the New Testament; The four Gospels according to Matthew, Mark, Luke, and John, the Acts of the Apostles, the seven Catholic Epistles, that is, one of James, two of Peter, three of John, and one of Jude; the fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.

NOTES.

Canon xiv. 1. *Eulogiæ.*] A practice appears to have prevailed in the Primitive Church, of Bishops occasionally sending part of the consecrated elements of the Eucharist to the Bishops of foreign and far distant Churches, for the purpose of testifying their communion with them, as Irenæus, in his Epistle to Victor Bishop of Rome, (ap. Euseb. Hist. lib. v. c. 24.) mentions. Valesius and others observe the same in the Acts of Lucian the Martyr, and in the Epistle of Paulinus to Severus. This was chiefly if not solely done at the Paschal festival, in token of their unity, love, and charity. The Council of Laodicea however, for some inconveniences attending the practice,

absolutely forbade it in this Canon, yet the custom continued in some places for several ages after. When this custom was left off, another was introduced in some places, of sending portions of bread which had been blessed with a different form from that of the Eucharist, and which were called Eulogiæ, consecrated bread, and by the modern Greeks, vicarious gifts, ἀντίδωρα. It is perhaps to such gifts that the Council alludes in the 32d and 37th Canons, where it forbids them to be received from heretics. Bingham, b. xv. c. 4. s. 8.

XVIII. 1. *Nones and Vespers.*] These were two of the canonical hours of prayer, as they are called, in the Ancient Church, respecting the introduction and observance of which in the public service of the Church, as well as in the private devotions of individuals, and of the various monastic bodies, there are considerable diversities of opinion amongst the learned. Those who wish for information upon the subject may consult Bingham, b. xiii. c. 9. s. 8. and Palmer's Origines Liturgicæ, vol. i. p. 201. with the authorities referred to in both places.

XIX. For a full account and explanation of all the particulars in this Canon, see Bingham, b. xv.

XXII. 1. *Orarium.*] The orarium was a scarf or tippet to be worn upon the shoulders, and might be used by Bishops, Presbyters, and Deacons, but not by Subdeacons or any of the inferior orders. The third Council of Braga orders Priests to wear the orarium on both shoulders when they ministered at the Altar. Deacons wore it on the left shoulder only. The word orarium has had various derivations assigned to it, but the most probable one is from os, oris, the face, and it originally signified an handkerchief to wipe the face, in which sense it is sometimes used by Ambrose and Augustin, as well as by some of the old Roman authors. It is frequently mentioned as a peculiar ornament of the Clergy, but the exact form of it is not known. See Bev. in Can. and Bingham, b. xiii. c. 8. s. 7. By the word Minister in this and other Canons is to be understood a Subdeacon; in the Greek it is ὑπηρέτης.

XLV. 1. *Lent.*] The ordinary times for public baptism in the Ancient Church were Easter and Pentecost, or rather the whole space of time from Easter to Pentecost inclusive. This

Canon therefore requires candidates for Baptism to give in their names at the latest in the second week of Lent, that there might be time for the necessary instruction and preparation.

XLIX. 1. *Lord's day only.*] It is not meant by this Canon that there should be no Communion during Lent excepting on the Sabbath and Lord's day, but only that there should be no consecration of the elements on the other days, on which the communicants were to partake of the remains of what had been consecrated on the preceding Saturday or Sunday. This was therefore commonly called, as by the Council of Trullo, Can. 52. "The Liturgy of the presanctified gifts." See Bingham, b. xv. c. 4. s. 12.

THE APOSTOLICAL CANONS.

The collection of Canons commonly called Apostolical is certainly of very great antiquity, though there have been various differences of opinion amongst the learned respecting the date of the collection, the authors of it, and the authority of the Canons contained in it. As regards the date, Turrianus and others would have it that the Canons are the genuine enactments of the Apostles. Daille and others, on the other hand, maintain, that they are the composition of some impostor towards the end of the fifth century. Beveridge however, in the preface to his annotations upon them in his Synodicon, and more fully in the vindication of his opinion, (in his Codex Canon. Eccl. Prim.. vindicatus et illustratus,) shows clearly that both these opinions are equally untenable, and that in all probability they are a collection of Canons enacted in different Synods about the close of the second century, and early part of the third; that the collection was made soon after that time in its present form, though since interpolated in parts, but that it cannot be ascertained by whom they were collected. This opinion is now generally acquiesced in by the learned. With respect to the authority of the different Canons, some persons are disposed to consider the first fifty as of more authority than the remainder, and Beveridge himself does not seem to be decidedly against this opinion.

There does not however seem to be any sufficient foundation for it. It appears to have originated in the circumstance of the first fifty only having been translated into Latin by Dionysius Exiguus, and inserted in his collection of Canons about A. D. 500, which collection was used in the Latin Church. The whole eighty-five exist in the contemporary collection of John of Antioch, and were acknowledged and approved as ancient and authoritative by Justinian, who began to reign A. D. 526; and they are received and commented upon by all the Greek writers and commentators without any distinction. There is no apparent break or dissimilarity of style between the two portions; but what is the most conclusive proof of their unity is, that the references to the Canons both by Fathers and Councils, are made as distinctly and unhesitatingly to the Canons in the latter part of the collection as in the former. Neither does there appear to be any reason for suspecting that the collection or edition of Canons, as we have it, was made by Arians or other heretics. On the contrary, the circumstance of the Arians, in the Council of Antioch, having formed their own Canons upon these, and under cover of them made their attack upon Athanasius and Paul, is a strong argument of their previous reputation and authority in the Church.

Those who wish to examine the subject more fully will do well to read Beveridge's vindication of them, mentioned above. There is a short but clear summary of the argument in favour of their antiquity, with some excellent remarks upon the illustrations which they contain of the principles and practice of the Primitive Church, in Mr. Newman's Church of the Fathers, chapters 16 and 17. It may be as well to add, that the 85, as published

by Cotelerius in his Patres Apostolici, are reduced to 76 in number, some being added together in his edition. There is however no difference in the contents of the Canons themselves.

Canon I. Let a Bishop be ordained by two or three Bishops.

II. Let a Presbyter, Deacon, and the rest of the Clergy, be ordained by one Bishop.

III. If any Bishop or Presbyter offer any other things at the Altar, besides that which the Lord ordained for the sacrifice, as honey, or milk, or strong made drink instead of wine, or birds, or any living things, or vegetables, besides that which is ordained, let him be deposed. Excepting only new ears of corn, and grapes at the suitable season. Neither is it allowed to bring any thing else to the Altar at the time of the holy oblation, excepting oil for the lamps, and incense.

IV. Let all other fruits be sent home as first-fruits for the Bishops and Presbyters, but not offered at the Altar. But the Bishops and Presbyters should of course give a share of these things to the Deacons, and the rest of the Clergy.

V. Let not a Bishop, Presbyter, or Deacon, put away his wife under pretence of religion; but if he put her away, let him be excommunicated; and if he persist, let him be deposed.

VI. Let not a Bishop, Presbyter, or Deacon, undertake worldly business; otherwise let him be deposed.

VII. If any Bishop, Presbyter, or Deacon, shall celebrate the holy day of Easter before the vernal equinox, with the Jews, let him be deposed.

VIII. If any Bishop, Presbyter, or Deacon, or any one

on the sacerdotal list, when the offering is made, does not partake of it, let him declare the cause; and if it be a reasonable one, let him be excused; but if he does not declare it, let him be excommunicated, as being a cause of offence to the people, and occasioning a suspicion against the offerer, as if he had not made the offering properly.

IX. All the faithful who come in and hear the Scriptures, but do not stay for the prayers and the holy Communion, are to be excommunicated, as causing disorder in the Church.

X. If any one shall pray, even in a private house, with an excommunicated person, let him also be excommunicated.

XI. If any of the Clergy join in prayer with a deposed Clergyman, let him also be deposed.

XII. and XIII. If any one of the Clergy or Laity who is excommunicated, or not to be received, shall go away, and be received in another city without commendatory letters, let both the receiver and the received be excommunicated. But if he be excommunicated already, let the time of his excommunication be lengthened.

XIV. A Bishop is not to be allowed to leave his own Parish, and pass over into another, although he may be pressed by many to do so, unless there be some proper cause constraining him, as if he can confer some greater benefit upon the persons of that place in the word of godliness. And this must be done not of his own accord, but by the judgment of many Bishops, and at their earnest exhortation.

XV. If any Presbyter, or Deacon, or any other of the list of the Clergy, shall leave his own Parish, and go into another, and having entirely forsaken his own, shall make

his abode in the other Parish without the permission of his own Bishop, we ordain, that he shall no longer perform divine service; more especially if his own Bishop having exhorted him to return, he has refused to do so, and persists in his disorderly conduct. But let him communicate there as a Layman.

XVI. If however the Bishop, with whom any such persons are staying, shall disregard the command that they are to cease from performing divine offices, and shall receive them as Clergymen, let him be excommunicated, as a teacher of disorder.

XVII. He who has been twice married after Baptism, or who has had a concubine, cannot become a Bishop, Presbyter, or Deacon, or any other of the Sacerdotal list.

XVIII. He who has married a widow, or a divorced woman, or an harlot, or a servant maid, or an actress, cannot be a Bishop, Presbyter, or Deacon, or any other of the Sacerdotal list.

XIX. He who has married two sisters, or a niece, cannot become a Clergyman.

XX. If a Clergyman becomes surety for any one, let him be deposed.

XXI. An eunuch, if he has been made so by the violence of men, or in times of persecution, or if he has been born so, if in other respects he is worthy, may be made a Bishop.

XXII. He who has mutilated himself, cannot become a Clergyman, for he is a self-murderer, and an enemy to the workmanship of God.

XXIII. If any man being a Clergyman shall mutilate himself, let him be deposed, for he is a self-murderer.

XXIV. If a Layman mutilate himself, let him be

excommunicated for three years, as practising against his own life.

XXV. If a Bishop, Presbyter, or Deacon be found guilty of fornication, perjury, or theft, let him be deposed, but let him not be excommunicated; for the Scripture says, "thou shalt not punish a man twice for the same offence." (Nahum i. 9. LXX version.) In like manner with respect to the other Clergy.

XXVI. Of those who have been admitted to the Clergy unmarried, we ordain, that the Readers and Singers only may, if they will, marry.

XXVII. If a Bishop, Presbyter, or Deacon shall strike any of the faithful who have sinned, or of the unbelievers who have done wrong, with the intention of frightening them, we command that he be deposed. For our Lord has by no means taught us to do so, but, on the contrary, when He was smitten He smote not again, when He was reviled He reviled not again, when He suffered He threatened not.

XXVIII. If any Bishop, Presbyter, or Deacon, having been justly deposed upon open accusations, shall dare to meddle with any of the divine offices which had been entrusted to him, let him be altogether cut off from the Church.

XXIX. If any Bishop, Presbyter, or Deacon, shall obtain possession of that dignity by money, let both him and the person who ordained him be deposed, and also altogether cut off from all communion, as Simon Magus was by me Peter.

XXX. If any Bishop obtain possession of a Church by the aid of the temporal powers, let him be deposed and excommunicated, and all who communicate with him.

XXXI. If any Presbyter, despising his own Bishop, shall collect a separate congregation, and erect another Altar, not having any grounds for condemning the Bishop with regard to religion or justice, let him be deposed for his ambition: for he is a tyrant: in like manner also the rest of the Clergy, and as many as join him: and let Laymen be excommunicated. Let this however be done after a first, second, and third admonition from the Bishop.

XXXII. If any Presbyter or Deacon has been excommunicated by a Bishop, he may not be received into communion again by any other than by him who excommunicated him, unless it happen that the Bishop who excommunicated him be dead.

XXXIII. No foreign Bishop, Presbyter, or Deacon, may be received without commendatory letters, and when they are produced let the persons be examined, and if they be preachers of godliness, let them be received. Otherwise although you supply them with what they need, you must not receive them into communion, for many things are done surreptitiously.

XXXIV. The Bishops of every nation must acknowledge him who is first among them, and account him as their head, and do nothing of consequence without his consent; but each may do those things only which concern his own Parish, and the country places which belong to it. But neither let him [who is the first] do any thing without the consent of all, for so there will be unanimity, and God will be glorified through the Lord Jesus Christ, and the Father through the Lord by the Holy Spirit, even the Father, the Son, and the Holy Spirit.

XXXV. Let not a Bishop dare to ordain beyond his

own limits, in cities and places not subject to him. But if he be convicted of doing so without the consent of those persons who have authority over such cities and places, let him be deposed, and those also whom he has ordained.

XXXVI. If any person having been ordained Bishop, does not undertake the ministry, and the care of the people committed to him, let him be excommunicated until he does undertake it. In like manner a Presbyter or Deacon. But if he has gone and has not been received, not of his own will but from the perverseness of the people, let him continue Bishop; and let the Clergy of the City be excommunicated, because they have not corrected the disobedient people.

XXXVII. Let there be a meeting of the Bishops twice a year, and let them examine amongst themselves the decrees concerning religion, and settle the ecclesiastical controversies which may have occurred. One meeting to be held in the fourth week of the Pentecost, [i. e. the fourth week after Easter,] and the other on the 12th day of the month Hyperberetæus, [i. e. October].

XXXVIII. Let the Bishop have the care of all the goods of the Church, and let him administer them as under the inspection of God. But he must not alienate any of them, or give the things which belong to God to his own relations. If they be poor, let him relieve them as poor; but let him not under that pretence sell the goods of the Church.

XXXIX. Let not the Presbyters or Deacons do any thing without the sanction of the Bishop: for he it is who is entrusted with the people of the Lord, and of whom will be required the account of their souls.

XL. Let the private goods of the Bishop, if he have

any such, and those of the Lord, be clearly distinguished, that the Bishop may have the power of leaving his own goods when he dies to whom he will, and how he will, and that the Bishop's own property may not be lost under pretence of its being the property of the Church: for it may be that he has a wife, or children, or relations, or servants; and it is just before God and man, that neither should the Church suffer any loss through ignorance of the Bishop's own property, nor the Bishop or his relations be injured under pretext of the Church: nor that those who belong to him should be involved in contests, and cast reproaches upon his death.

XLI. We ordain that the Bishop have authority over the goods of the Church: for if he is to be entrusted with the precious souls of men, much more are temporal possessions to be entrusted to him. He is therefore to administer them all of his own authority, and supply those who need, through the Presbyters and Deacons, in the fear of God, and with all reverence. He may also, if need be, take what is required for his own necessary wants, and for the brethren to whom he has to show hospitality, so that he may not be in any want. For the law of God has ordained, that they who wait at the Altar should be nourished of the Altar. Neither does any soldier bear arms against an enemy at his own cost.

XLII. If a Bishop, or Presbyter, or Deacon is addicted to dice or drinking, let him either give it over, or be deposed.

XLIII. If a Subdeacon, Reader, or Singer commits the same things, let him either give over, or be excommunicated. So also Laymen.

XLIV. Let a Bishop, Presbyter, or Deacon, who

takes usury from those who borrow of him, give up doing so, or be deposed.

XLV. Let a Bishop, Presbyter, or Deacon, who has only prayed with heretics, be excommunicated: but if he has permitted them to perform any clerical office, let him be deposed.

XLVI. We ordain that a Bishop, or Presbyter who has admitted the baptism or sacrifice of heretics, be deposed. For what concord hath Christ with Belial, or what part hath a believer with an infidel?

XLVII. Let a Bishop or Presbyter who shall baptize again one who has rightly received baptism, or who shall not baptize one who has been polluted by the ungodly, be deposed, as despising the cross and death of the Lord, and not making a distinction between the true Priests and the false.

XLVIII. If any Layman put away his wife and marry another, or one who has been divorced by another man, let him be excommunicated.

XLIX. If any Bishop, or Presbyter, contrary to the ordinance of the Lord, does not baptize into the Father, the Son, and the Holy Ghost, but into three unoriginated beings, or three sons, or three comforters, let him be deposed.

L. If any Bishop or Presbyter does not perform the one initiation with three immersions, but with giving one immersion only, into the death of the Lord, let him be deposed. For the Lord said not, Baptize into my death, but, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

LI. If any Bishop, Presbyter, or Deacon, or any one of the Sacerdotal list, abstains from marriage, or flesh,

or wine, not by way of religious restraint but as abhorring them, forgetting that God made all things very good, and that He made man male and female, and blaspheming the work of creation, let him be corrected, or else be deposed, and cast out of the Church. In like manner a Layman.

LII. If any Bishop, Presbyter, or Deacon, does not receive him who turns away from his sin, but rejects him, let him be deposed; for he grieveth Christ who said, "There is joy in heaven over one sinner that repenteth."

LIII. If any Bishop, Presbyter, or Deacon, does not on festival days partake of flesh and wine, from an abhorrence of them, and not out of religious restraint, let him be deposed, as being seared in his own conscience, and being the cause of offence to many.

LIV. If any of the Clergy be found eating in a tavern, let him be excommunicated, unless he has been constrained by necessity, on a journey, to lodge in an inn.

LV. If any of the Clergy insult the Bishop, let him be deposed: for "thou shalt not speak evil of the ruler of thy people."

LVI. If any of the Clergy insult a Presbyter, or Deacon, let him be excommunicated.

LVII. If any of the Clergy mock the lame, or the deaf, or the blind, or him who is infirm in his legs, let him be excommunicated. In like manner any of the Laity.

LVIII. If any Bishop, or Presbyter, neglects the Clergy or the people, and does not instruct them in the way of godliness, let him be excommunicated, and if he persists in his negligence and idleness, let him be deposed.

LIX. If any Bishop, Presbyter, or Deacon, when any

of the Clergy is in want, does not supply him with what he needs, let him be excommunicated; but if he persists, let him be deposed, as one who has killed his brother.

LX. If any one reads publicly in the Church the books of impious men, bearing false inscriptions, as if they were holy Scripture, to the destruction of the Clergy and people, let him be deposed.

LXI. If any accusation be brought against a believer of fornication, or adultery, or any forbidden action, and he be convicted, let him not be promoted to the Clergy.

LXII. If any of the Clergy through fear of men, whether Jew, Heathen, or Heretic, shall deny the name of Christ, let him be cast out. If he deny the name of a Clergyman, let him be deposed. If he repent, let him be received as a Layman.

LXIII. If any Bishop, Presbyter, or Deacon, or any one of the Sacerdotal order, shall eat flesh with the blood of the life thereof, or any thing killed by beasts, or that dies of itself, let him be deposed. For the law has forbidden this. If he be a Layman, let him be excommunicated.

LXIV. If any Clergyman shall enter into a synagogue of Jews or Heretics to pray, let him be deposed. If a Layman do so, let him be excommunicated.

LXV. If any Clergyman shall strike any one in a contest, and kill him with one blow, let him be deposed for his violence. If a Layman do so, let him be excommunicated.

LXVI. If any of the Clergy be found fasting on the Lord's day, or any Saturday, excepting the one [i. e. Easter-eve], let him be deposed. If a Layman, let him be excommunicated.

LXVII. If any one shall force and keep a virgin not espoused, let him be excommunicated. And he may not take any other, but must retain her whom he has chosen, though she be a poor person.

LXVIII. If any Bishop, Presbyter, or Deacon, shall receive from any one a second ordination, let both the ordained and the ordainer be deposed; unless indeed it be proved that he had his ordination from heretics; for those who have been baptized or ordained by such persons cannot be either of the faithful or of the Clergy.

LXIX. If any Bishop, Presbyter, or Deacon, or Reader, or Singer, does not fast the holy Quadragesimal fast of Easter, or the fourth day, or the day of Preparation, [i. e. Wednesday or Friday,] let him be deposed, unless he be hindered by some bodily infirmity. If he be a Layman, let him be excommunicated.

LXX. If any Bishop, Presbyter, or Deacon, or any one of the list of the Clergy, keeps fast or festival with the Jews, or receives from them any of the gifts of their feasts, as unleavened bread, or any such things, let him be deposed. If he be a Layman, let him be excommunicated.

LXXI. If any Christian brings oil into a temple of the heathen or into a synagogue of the Jews at their feasts, or lights lamps, let him be excommunicated.

LXXII. If any Clergyman or Layman takes away wax or oil from the holy Church, let him be excommunicated.

LXXIII. Let no one convert to his own use any vessel of gold, or silver, or any veil which has been sanctified, for it is contrary to law; and if any one be detected doing so, let him be excommunicated.

LXXIV. If any Bishop has been accused of any thing

by men worthy of credit, he must be summoned by the Bishops; and if he appears, and confesses, or is convicted, a suitable punishment must be inflicted upon him. But if when he is summoned he does not attend, let him be summoned a second time, two Bishops being sent to him for that purpose. If even then he will not attend, let him be summoned a third time, two Bishops being again sent to him. But if even then he shall disregard the summons and not come, let the Synod pronounce such sentence against him as appears right, that he may not seem to profit by avoiding judgment.

LXXV. An heretic is not to be received as witness against a Bishop, neither only one believer; for "in the mouth of two or three witnesses, every word shall be established."

LXXVI. A Bishop must not out of favour to a brother or a son, or any other relation, ordain whom he will to the Episcopal dignity; for it is not right to make heirs of the Bishopric, giving the things of God to human affections. Neither is it fitting to subject the Church of God to heirs. But if any one shall do so, let the ordination be void, and the ordainer himself be punished with excommunication.

LXXVII. If any one be deprived of an eye, or lame of a leg, but in other respects be worthy of a Bishopric, he may be ordained, for the defect of the body does not defile a man, but the pollution of the soul.

LXXVIII. But if a man be deaf or blind, he may not be made a Bishop, not indeed as if he were thus defiled, but that the affairs of the Church may not be hindered.

LXXIX. If any one has a devil, let him not be made a Clergyman, neither let him pray with the faithful; but

if he be freed, let him be received into Communion, and if he is worthy he may be ordained.

LXXX. It is not allowed that a man who has come over from an heathen life, and been baptized, or who has been converted from an evil course of living, should be immediately made a Bishop, for it is not right that he who has not been tried himself should be a teacher of others. Unless indeed this be done upon a special manifestation of Divine grace in his favour.

LXXXI. We have said that a Bishop or Presbyter must not give himself to the management of public affairs, but devote himself to ecclesiastical business. Let him then be persuaded to do so, or let him be deposed, for no man can serve two masters, according to the Lord's declaration.

LXXXII. We do not allow any servants to be promoted to the Clergy without the consent of their masters, to the troubling of their houses. But if any servant should appear worthy of the honour, as our Onesimus appeared, and his masters agree and liberate him, and send him out of their house, he may be ordained.

LXXXIII. If a Bishop, Presbyter, or Deacon, shall serve in the army, and wish to retain both the Roman magistracy, and the Priestly office, let him be deposed; for the things of Cesar belong to Cesar, and those of God to God.

LXXXIV. Whosoever shall insult the King or a ruler, contrary to what is right, let him suffer punishment. If he be a Clergyman, let him be deposed; if a Layman, excommunicated.

LXXXV. Let the following books be counted venerable and sacred by all of us, both Clergy and Laity. Of the Old Testament, five books of Moses,

Genesis, Exodus, Leviticus, Numbers, Deuteronomy; of Joshua the Son of Nun, one; of the Judges, one; of Ruth, one; of the Kings, four; of the Chronicles, two; of Ezra, two; of Esther, one; of the Maccabees, three; of Job, one; of the Psalter, one; of Solomon, three, viz. Proverbs, Ecclesiastes, and the Song of Songs; of the Prophets, twelve; of Isaiah, one; of Jeremiah, one; of Ezekiel, one; of Daniel, one. But besides these Canonical books, you are recommended to teach your young persons the Wisdom of the very learned Sirach. Our own books, that is, those of the New Testament, are; the four Gospels of Matthew, Mark, Luke, and John; fourteen Epistles of Paul; two Epistles of Peter; three of John; one of James; and one of Jude. Two Epistles of Clemens, and the Constitutions of me Clemens, addressed to you Bishops in eight books, which are not to be published to all on account of the mystical things in them. And the Acts of us the Apostles.

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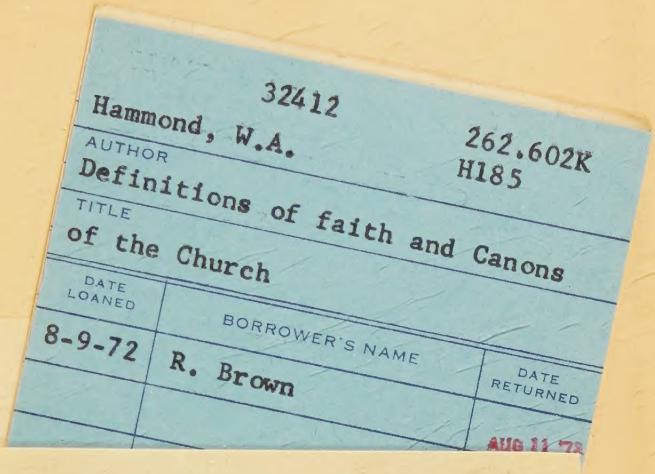
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